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CELEBRATION
— OF THE —
100th Anniversary,
— OF THE —
SETTLEMENT
— OF —
Stewiacke !

—HELD ON—
October 6th, 1880.
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TRURO, N. S. :
THE GUARDIAN Newspaper & Job Printing Office.
1880.

NOTICE!

THIS PAMPHLET is published at the request of those
who took a prominent part in carrying out the cele-
bration of the 100th Anniversary of the settlement of
Middle and Upper Stewiacke. It was expected to have
issued it shortly after the celebration, but delay, for
which the printer is not responsible, occurred in getting
the speeches delivered on the occasion, revised. It is
hoped the publication will prove acceptable to the public
and serve as an authentic record of important events in
the history of the Eastern part of Nova Scotia, and of
Colchester County in particular.

ROBERT McCONNELL,

Truro, December, 1880.

PUBLISHER.

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THE STEWIACKE CENTENARY CELEBRATION!

INTRODUCTORY SKETCH.

100 E PROPOSE to give in this paper, first a brief description of the Stewiacke Valley and then a short account of the late Centenary Celebration :—

The Valley of Stewiacke, the scene of the Grand Centenary Celebration held on October 6th, 1880, derives its name from the river which flows through it and which empties into the Shubenacadie about ten miles from its mouth. The name "Stewiacke" is of Mic Mac origin and signifies according to Dr. Silas Rand, "whimpering and whining as it goes out." In Mic Mac the word is spelt "Sesik-ta-weak," and is pronounced Sik-ta-weak. In some of the old grants the word was spelt "Souwack," and also "Sewack." This valley is situated at the southern extremity of the County of Colchester, in the Province of Nova Scotia, and lies nearly midway between the Atlantic Ocean and the Straits of Northumberland. It is crossed by the Intercolonial Railway about five miles from the mouth of the River and fourteen from Truro. The Stewiacke River, though not ranked among the largest rivers in the Province, is nevertheless a stream of considerable size and importance. It is over 40 miles in length and for a distance of 30 miles from its mouth is of a uniform breadth of about 100 feet. The Stewiacke River takes its rise in the County of Pictou at no great distance from the source of the Middle River. Its volume is increased, however, by several smaller tributaries which are worthy of a passing notice. Coming down the river on the north side, the first stream of any consequence we reach is Creelman's Brook, which takes its rise near Riversdale and flows down through the fertile and pleasant valley of Pembroke, driving in its course 3 saw mills and 1 grist mill. The next stream we reach on the same side of the river is Otter Brook, which rises in a lake in the neighborhood of Burnside. Towards the mouth of this stream and for some distance up there is a fine expanse of intervalle equal to, if not surpassing, any along the river for productiveness and beauty. Following down the river and crossing a small stream called Halfway Brook, we come to Rutherford's Brook and Mill Brook in Middle Stewiacke, both of which take their rise in the neighborhood of Greenfield and Harmony. The former wends its

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way through the small but beautiful and fertile valley of Smithfield and the latter does excellent service in enabling Rutherford's Mills to convert the wheat into flour, the oats into meal and the logs into boards. The next and last stream of any size on this side of the river is Little River—a stream which takes its rise near Harmony, flows down through Brookfield and Forest Glen, and empties into the main river at the lower extremity of Middle Stewiacke. Crossing the lower bridge in Middle Stewiacke and coming up the south side of the river, leaving Johnson's Brook behind us, we reach the South Branch—the largest tributary of the Stewiacke. This stream takes its rise near the head of the St. Andrew's and receives the waters of the Croskill, North-West, Davis and Brinton Lakes. It flows very leisurely through quite a long and fertile valley and discharges its waters into the main river near what is commonly known as the "Branch Bridge." Near the head of this stream stands Davis' Saw Mill and a short distance farther down on a small tributary of the branch are found Deyarmond's Saw Mill and Pollock's Quartz Crusher. The South Branch receives likewise the waters of the Goshen Brook which runs down through what is now called South Vale. On this small stream stands Higgins' Grist Mill, Wm. Fraser's saw and shingle mills, Holeman's Work Shop, and D. Fraser's Shingle and Dyeing Mills. Following up the river on the South side we cross Miller's Brook, on which McKenzie's Grist Mill stands; Mill Brook on which Mulgrave's Woolen Factory, and Lay's saw mill stand Fulton's Brook which leads us up to Dickson's slate quarry, and Cox's Brook on which Dunlap's saw mill stands. At the head of the river there are also three or four large milling establishments which turn out a large quantity of lumber every year.

The Stewiacke with all its tributaries, accordingly, is no insignificant or unimportant stream, and it can be crossed and re-crossed on no fewer than 13 bridges, including the Railway Bridge—one of the bridges however is in Pictou County, as also one of the saw mills already mentioned. The valley through which the Stewiacke flows is one of the most extensive, fertile and beautiful valleys in the Province; indeed we imagine there are few places of the same extent in any land which will surpass the Stewiacke valley for richness, fertility and beauty. The interval in many places is not less than one mile in width, and it stretches from the north of the river to within nine miles of its source—a distance of 36 miles. The greater part of the upland on either side of the river is also of superior quality, and is being cultivated to great advantage. Particularly is this the case with the high ridge which separates the Stewiacke and Musquodoboit valleys. The farms along this valley are large, and for the most part under good cultivation. The homes are comfortable and the farmers as a class are in good circumstances—some few have accumulated considerable wealth. The people of Stewiacke are chiefly devoted to agricultural pursuits, and as a class they are an industrious, frugal, intelligent, moral-living, sabbath-observing, church-going, God-fearing people. They are particularly characterized for their strict and conscientious observance of the Lord's day, and for their regular and punctual attend-

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ance upon the outward ordinances and means of grace. The people of Stewiacke are likewise truly loyal to their beloved sovereign and devotedly attached to the constitution and laws by which their country is governed.

The Stewiacke valley is divided into three parts or sections, and these are known as Upper, Middle and Lower Stewiacke. As the last named section lies adjacent to Shubenacadie and has always been identified with that place in its civil, social, and more especially in its ecclesiastical relations, and, moreover, as Lower Stewiacke was first settled under somewhat different circumstances from the other portions of the valley, it does not properly come within the limits of this celebration sketch. This Centenary Celebration is confined exclusively to *Middle* and *Upper* Stewiacke. These two settlements have always been closely identified in all their interests and relations. For many years they formed but one congregation, and enjoyed the ministrations of the same pastor; and although there are now three large and strong congregations, exclusive of the Baptist congregation, where 25 years ago there was only one, still the people of these sections live and associate on the same friendly and familiar terms as ever.

And now a few words about our first Centenary. It is now just one hundred years since the primeval forests of this valley were first encountered by the white man and a permanent settlement effected. A man named William Kennedy entered the unbroken forest and established a home for himself and his family in 1780. In the next few following years, other families followed and thus began the clearing, cultivating and peopling of this peaceful, pleasant and fruitful valley.

Now it was to commemorate this important event in our local history and to do honor to the memory of the early pioneer settlers of this valley that the people of Middle and Upper Stewiacke united to hold their first Grand Centenary Celebration.

The desirability of commemorating in some way the first settlement of this valley was mooted early in the spring but no steps were taken towards accomplishing this object until the latter part of August. About this time a requisition was signed by a number of leading members of the community, asking the Councillors of their respective districts, to call a united public meeting to consider the project. The councillors kindly acquiesced and a public meeting was held at their call in the Town Hall, Upper Stewiacke, on the 30th day of August. This meeting, at which all sections of the community were represented, was large, harmonious, and even enthusiastic, and with one heart and one voice a resolution was adopted respectfully requesting the inhabitants of Upper and Middle Stewiacke to unite in celebrating, within a reasonable time, and in a becoming manner, the *One Hundredth Anniversary* of the settlement of this valley. This resolution passed, a large Representative Committee was appointed, consisting of 30 persons (with power to add to their number if necessary) to devise and arrange plans for the purpose of carrying out the object contemplated. The general committee was composed as follows:—E. Tupper, Jr., Esq., Chairman; R. Cox, M. D., Secretary;

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Alex. Ellis, Esq., Treasurer; D. McG. Johnson, Esq., William Deyarmond, Robert Logan, Rev. J. C. Meek, F. G. Creelman, Jas. Creelman, Robert Gammell, Wm. Fulton, Esq., H. G. Gammell, Geo. Fulton, Esq., Alfred Dickie, Wm. F. Cox, Charles Graham, R. B. Smith, M. D., Fred. Tupper, David Fraser, William Dunlap, 2nd, H. Dunlap, Esq., Rev. E. Grant, S. F. Creelman, Geo. Campbell, William Bentley, Rev. E. Smith, R. E. Rutherford, Esq., J. M. Teas, and Rupert Fulton. This committee was afterwards sub-divided into a number of smaller committees; e.g. a committee, 1st, on Grounds; 2nd, on Provisions; 3rd, on Intellectual Entertainment; 4th, on Amusements and Games; 5th, on Finance. To these were afterwards added a committee on decorations, a committee on accommodation of strangers, and several other committees on matters of minor importance. And now the real work of preparation began; meeting after meeting of the general and sub-committees was held for weeks in succession; plans and measures down to the minutest details were submitted, discussed, adjusted and accepted; and so the work of preparation went on with the utmost harmony. As the day fixed for the celebration drew near the interest in the movement deepened, the enthusiasm increased, and obstacles, both real and imaginary, gradually disappeared. As the season favorable for outdoor gatherings was now considerably advanced, it was deemed advisable to make the large Presbyterian Church of Upper Stewiacke Village the centre of operations. A field of about 5 acres, including the Church grounds, was enclosed by a spruce hedge and decorated with bunting. A handsome arch was erected over the gateway leading to the grounds on which was the inscription: "In honor of the first settlers—Kennedy and Johnson." The interior of the Church was tastefully decorated with festoons and wreaths of evergreen and Autumn leaves, and with appropriate mottoes. Over the pulpit, in letters of spruce were the words, "Lord thou hast been our dwelling place in all generations." Below this was a large star in the centre of which in gold letters on a red ground were the words:—"ONE HUNDRED YEARS, 1780-1880." Below this again in white letters, ornamented with gold stars on a red ground were the words, "Glory to God in the Highest," across the front of the gallery in the same device, "Peace on earth, good will to men." On the East side of the gallery in spruce letters were the words, "The lines have fallen unto us in pleasant places; yea we have a goodly heritage." "God bless our valley." On the West side were the words, "One generation shall praise thy works to another." "We cherish the memory of our forefathers." Behind the gallery facing the pulpit two flags were displayed and between them the Royal monogram V. R. surmounted by a crown. In the wall beneath the gallery facing the pulpit were the suggestive words, *Should Auld Acquaintance be Forgot*. The platform and pulpit are ornamented and beautified with a handsome collection of plants and flowers—the whole presenting when lighted up a charming and brilliant appearance. Tables were provided on the grounds to accommodate from 1,000 to 1,200 people at one sitting; the ladies of the valley agreeing to entertain the multitude to a free luncheon. Five gentlemen were invited to address the audience on specified subjects.

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The Truro Brass Band was engaged and a large Choir was formed to enliven the day's proceedings with music. Out door sports such as foot and base ball, foot and sack races, croquet, &c., were provided for the young. An "emigrant train" was got up representing the costumes and modes of travelling employed by the early settlers. Every preparation was made and every precaution was taken to secure at once the success of the undertaking and the comfort and pleasure of the visitors.

The time fixed for the celebration was the 6th day of October, which turned out to be the most stormy and disagreeable day of the season. Notwithstanding the unfavorable weather the people came from all the surrounding communities in large numbers. Many came quite a distance —from Halifax, Maitland, Shubenacadie, Milford, Gay's River, Clifton, Londonderry, O'nslow, Truro, Glengarry, Musquodoboit, &c. From 8 o'clock till 12 one continuous procession of carriages from all directions poured into the village, until by one o'clock, over 2,000 people were on the grounds. The grounds were opened, and the proceedings of the day were to have commenced at 10 a. m., but the forenoon being so wet and unfavorable, a very large part of the programme of out-door sports and exercises had to be abandoned. For the same reason the committee on Provisions were necessitated to make some alteration in their plans. Instead of attempting to feed the whole multitude on the grounds, as had been previously arranged, they requested the families in the vicinity of the Church to open their houses and entertain as many as possible under shelter. Their request was willingly granted and in this way hundreds were protected from the rain whilst partaking of the bountiful repast provided for the occasion. But notwithstanding the active measures adopted by the Committee to find shelter, more than one half of the multitude enjoyed the luxury of dining under the beautiful canopy spread over their heads by our Great Creator; and they seemed to relish not only the good things provided for them, but the very circumstances in which they were placed. Never were a people more resigned to their situation, and never did a people turn their untoward circumstances to better account, than did the immense concourse collected at Upper Stewiacke on Celebration Day. The Band did what they could to keep the people in good cheer; "Jock" Patterson, the veteran piper, blew the pibroch as of the success of the whole celebration depended on his efforts, and the result was that no grumbling, no fault-finding, either with Providence, or any body, or anything else was heard on that day; The speaking commenced (in the Church) at 2 o'clock, and such an audience as greeted the speakers is seldom witnessed in any place, and was never before witnessed in Upper Stewiacke. The Church seats comfortably from 1,000 to 1,100 persons, but we are certainly not exaggerating when we say that at least 1,500 people must have found sitting or standing room within its walls, and a more intelligent and interested audience no speaker could wish to address. The Programme for the afternoon and evening exercises was as follows:—

1— { Devotional Exercises, singing 100th Psalm.
Opening Prayer by Rev. Principal Ross.

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- 2—Address by Chairman.
- 3—Address by Hon. S. Creelman.
- 4—Music—"Memories of the Past."
- 5—Address by Rev. Robert Sedgewick, D. D.
- 6—Music—"How lovely is Zion."
- Dismiss for Tea. Re-assembled at 6 o'clock.
- 7—Singing 319th Hymn in Presbyterian Hymnal.
- 8—Address by His Honor the Lieut.-Governor.
- 9—Music—"God shall wipe away all tears."
- 10—Address by Rev. George Patterson, D. D.
- 11—Music—"Songs of Auld Lang Syne."
- 12—Address by Rev. D. W. C. Dimock.
- 13—Music—"Angel Guardians."
- 14—Volunteer Addresses.
- 15—Closing—"God Save the Queen."

This programme was carried out fully and successfully. Eliakim Tupper, Jr., Esq., Warden of the County, presided, and he performed the duties of the chair in a very graceful and dignified manner. His opening address, together with the other addresses delivered on the occasion, appear here in full. The addresses were well delivered and were listened to with the deepest interest and attention. The Choir likewise rendered the several pieces of music with excellent effect. The first part of the programme being exhausted, the audience adjourned—some to their homes, not to return in the evening—but the greater part to the houses in the immediate neighborhood of the Church, there to enjoy a tea provided by the ladies of the South Branch. It may be as well to explain here that the ladies of the South Branch had previously arranged with the committee to furnish tea for the occasion at the rate of 25 cents a ticket, the proceeds to be devoted to the interests of their new church; and the evening being wet the families around the Church extended to these ladies the privilege of spreading their tables in their houses.

Tea over and an hour spent in friendly intercourse, the audience with the speakers and chairman re-assembled in the church. After singing a hymn to the grand old tune "Exhortation," His Honor the Lieut.-Governor was introduced and he spoke in his usual easy and happy manner. He was followed by Rev. Dr. Patterson and Rev. Mr. Dimock, both of whom held the audience spell-bound to the close of their addresses. All the speakers on the programme having now been heard, and yet the patience of the audience by no means exhausted, the chairman called first upon Principal Ross of Dalhousie College and then upon Dr. Allison, Superintendent of Education, to offer a few remarks, both of whom responded to the invitation to the edification and gratification of all present. A hearty vote of thanks was given to the speakers—the whole audience rose and sang "God Save the Queen" and then quietly dispersed. And thus was brought to a close the first Centenary Celebration of Upper and Middle Stewiacke.



THE ADDRESSES.

The Speeches delivered on the occasion of the Stewiacke Centenary Celebration embody a large fund of information and interesting historical facts which ought to be known by the people of the present day and carefully preserved in order that they may find a place in the archives of future generations. First in order is

WARDEN TUPPER'S ADDRESS.

He presided with dignity and introduced the various speakers in a very happy manner. In opening the meeting in the Church, he said :—

LADIES AND GENTLEMEN,—There are days in the life time of almost every individual, that may well be called memorable days. Such is the day of one's birth—the day of one's marriage. And there are years in the history of communities and of nations that well deserve to be commemorated. We are met together to-day to celebrate and commemorate—not our natal day, but our natal year. One hundred years ago the virgin forest in this valley of Stewiacke, heretofore resonant only with the howl of the wild animal or the *shatuk* of the red man, resounded to the blow of the white man's axe. Who to-day, on viewing this beautiful valley, now a fruitful field, and dotted with comfortable farm houses and spacious barns, can imagine the toils and privations which our fore-fathers underwent in bringing civilization into this, then distant, valley. It is much easier for us to catch a little of the inspiration of the sacred poet, and exclaim in the words portrayed on the left of the gallery—

"Unto us, happily,
The lines in pleasant places fell ;
Yea, the inheritance we got,
In beauty doth excel."

It is difficult for us to decide whether we are more indebted to our forefathers for the valuable patrimony they have bequeathed to us, in lands and in houses, or for those Christian graces and manly virtues which they possessed, and which, I trust, are still inherited, to some extent, at least, by us—their descendants. Those graces and virtues the possession of which tend to make a people

"Lov'd at home ; revered abroad."

It is to commemorate and to perpetuate the memory of those noble men and women that in a great measure has brought us here to-day. I do not wish to anticipate the remarks of any of the gentlemen who are to

address you this afternoon. Therefore, I shall only say that we would have wished to have greeted this morning's sun with a round of twenty-one guns from the hill behind this building. But as this was not possible in our circumstances, we have done the next best thing that we could—we have secured some great intellectual guns for the occasion—artillery civil and ecclesiastical, of the largest calibre that our country affords. And, although the sound of their voices may not reach beyond the walls of this building to-day, yet we believe that through the agency of the Press, the echo of their voices will roll along, through the succeeding years, and re-echo at Stewiacke's next Centennial. Occasions such as this cannot but be joyful to those permitted to participate in them, nevertheless they are calculated to awaken in the mind, serious thought. We cannot but ask ourselves the question to-day, "Our fathers, where are they?" We can only find a suitable answer in the words of the poet Laureate—

"Our paths are through the fields we know,
But their's in undiscovered lands."

I intended to have given you a brief history of this celebration up to the present time, for the purpose of giving you an idea of the amount of labor connected with it, but as the day has proved unfavorable and a vast amount of work has been rendered useless, I shall only say that no pains have been spared to make the occasion an enjoyable one for ourselves and our friends, and although the day is so unpropitious we are pleased to see so many strangers present. We ask our friends to judge charitably of us and if anything has been left undone that might have added to their comfort and enjoyment, to attribute the error to our *heads* and not to our hearts; and if any lady or gentlemen happens to notice anything wrong, we ask them just to give us a gentle hint and we will give you a guarantee that it will be all right at the next *Centennial*. (Cheers.)

HON. SAMUEL CREELMAN'S ADDRESS.

At the close of his remarks the Chairman called upon Hon. Samuel Creelman to deliver an address. Warden Tupper referred to the Hon. gentleman in complimentary language, remarking that he was too well known to those present to need an introduction. Mr. Creelman said:—

*Mr. Chairman, Ladies and Gentlemen:—*I have been requested to address you "upon the subject of the early settlements of Upper and Middle Stewiacke, keeping in view the social as part of the subject." In undertaking the task, I may premise that I will have no very wonderful things to relate. This valley of ours is not classical ground. The sound of the war trumpet has never been heard on the fertile banks of our placid stream. No ramparts have ever been required for a place of safety from the weapons of strife or war. We have no records of the commission of any horrible crime within our borders, during the period now under consideration. I have, therefore, only commonplace events to relate, which owe their interest more to their remoteness in respect to time than to anything else.

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THE FIRST QUESTION TO BE ANSWERED

“Who were the men and women that first made a break in the wilderness here?” A few years after the expulsion of the Acadians from Nova Scotia, a number of those who had assisted in that work, with some others, arrived in Truro from New England, for the purpose of making a settlement there. These were followed by others from the same country and elsewhere, until in the year 1780, or about twenty years after the first arrivals from New England, one of them, William Kennedy by name, removed to Middle Stewiacke with his family, and commenced clearing a farm in the unbroken wilderness. He was one year without a neighbor. During the next year, Samuel Teas, followed him, and settled on the south side of the river. In 1782, David Fisher and Simeon Whidden followed. In March, 1786, a grant of land was made to William Kennedy, James Kennedy, Robert Kennedy, Timothy Putnam, and Simeon Whidden, and the heirs of James Archibald containing in all 2,500 acres. This grant was bounded on the west by the Indian grant. In the same year David Fisher, and John Parr Fisher, received a grant of 600 acres on the south side of the river. Some years later James Rutherford settled there, and I am not sure that previous to 1790 any further addition to the settlers there took place. These men, I believe, were all of Irish descent, excepting Mr. Putnam who was of English descent and Mr. Rutherford. William Kennedy was one of the first settlers of Truro, and removed to Pictou in 1768. He built a saw mill there which was the first frame building erected in that country. He returned to Truro in 1776, and removed, as I have stated, to Middle Stewiacke in 1780. He had four sons, two of whom, James and Robert, removed to Upper Stewiacke, and one, William, was drowned in 1792. John, the youngest, died on the homestead, in 1817, aged 47, one year after the death of his father, who must have been over 80 years of age. The first marriage, which took place in Middle Stewiacke, was that of Robert Gammill to Margaret Kennedy, on February 16, 1792. The first death which took place of the early settlers, who was the head of a family, was that of Simeon Whidden, in 1800, who died from the effects of a broken leg. The other six of the first settlers of Middle Stewiacke lived to a ripe old age. Timothy Putnam reached the age of 84, David Fisher and James Kennedy the age of 82, William Kennedy over 80, Robert Kennedy 68, and James Rutherford 79. Mr. Rutherford was a Scotchman, and had three wives and about twenty children. He was very fond of religious conversation, and was ready witted. On one occasion, when arguing the question as to the propriety of putting grain in the barn on the Sabbath to save it from the rain, he said to his opponent, “Can you not trust Him who sends the rain to wet it, to send the wind to dry it.” When the late S. G. W. Archibald was a boy, on one occasion he undertook to give a little pig a ride on the water wheel of a mill, and in so doing he got on the wheel himself, and got a ducking in the water as well as the pig. In after life he used to say that he “had gone through the mill.” And on one occasion, when he was running an election, and Mr. Rutherford voted against him, Mr. Archibald said: “Mr. Rutherford you should have voted for me. Don’t you know that I have gone through the mill.” Mr. Rutherford replied, “Ah! Sammy, ye hae Bran in ye yet.” In about three years after the first settlement of Middle Stewiacke, some of the settlers undertook an expedition up the river in a canoe for the purpose of exploring the unknown territory in that direction. Much to their surprise they discovered, what appeared to them to be, an interval of surprising fertility and boundless extent. This led to an application for a grant by a large number of the Truro people. A grant was made to John Harris and 50 others, dated the 20th May, 1783, containing 20,250 acres. Thirteen of the grantees received 750 acres each, 24 received 500 acres, and 24 of them received 250 acres each. Of these 50 grantees, not more than 20 of them ever settled on their lots.

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In the latter part of 1783, Matthew Johnson commenced a settlement on his own lot and erected the first house in Upper Stewiacke, on the interval on the south side of the river, nearly opposite to where James Cox, Esq., now resides. The foundation of the house can be seen to-day. On one occasion during his solitary residence there he took a journey to Truro, and left Mrs. Johnson alone for a night. There were no neighbors, except the Indians, nearer than Middle Stewiacke, a distance of six miles. This circumstance may be regarded as a proof of the peaceable and friendly disposition of the children of the forest towards those whom they considered as intruders on their soil; and I believe it may be asserted that the Aborigines of this valley never shewed any disposition to be troublesome or vicious. Many of them would take the advantage in a bargain, and their promises could not be relied on; but others were strictly honest and punctual in the fulfilment of their engagements and among them were to be found men of great shrewdness and sagacity. Nustrus Paul was a man of this description. On one occasion he came to a farmer from whom he had formerly obtained a supply of pork, and said, "Sammy I want some more pork from you. I want a piece from the same pig that I got the last from. No more *belly* pork in that pig." In the spring of 1784 William Fulton, Samuel Fisher, Charles Cox, Thomas Crocker, and Samuel Taylor came to Upper Stewiacke and settled on their respective lots. These, with Mr. Johnson, were the first six settlers here. In the course of the two following years they were joined by John Archibald, Samuel Creelman, and Richard Upshaw—making ten in all in 1786. Samuel Fulton and Samuel Taylor, removed from Stewiacke and the eight died there at the following dates and ages: William Fulton, Dec. 11, 1811, age 56; Samuel Fisher, May 10, 1812, over 60; Charles Cox, July 17, 1818, over 56; Matthew Johnson, January 20, 1825, over 68; Richard Upshaw, March 7, 1825 over 68; Thomas Crocker, January 14, 1829, over 78; John Archibald, 1832, over 74; Samuel Creelman, October, 1835, over 84. Samuel Fisher and his wife were the first pair who were laid in the grave in Upper Stewiacke. She died in April, 1812, and he died just 17 days afterwards. William Fulton and his wife were the second pair, and their head stones were the only ones to be seen in the cemetery for many years. He died in 1811 and she died in 1815. Samuel Creelman and his wife outlived, as husband and wife, all the others of the first ten settlers in Upper Stewiacke. She died 1831 aged 75, and he died in 1835, aged 84. Mrs. John Archibald outlived all of the first ten pair who settled there. She died in 1847, aged 86. Timothy Putnam and his wife outlived, as husband and wife, all of the first sixteen pair who settled in Upper and Middle Stewiacke. He died October 9th, 1840, aged 84, and she died February 26, 1841, aged 78. Mrs. James Dickey was the first who was left a widow in Upper Stewiacke. Mr. Dickey and a son, of about seven years of age, were drowned in one of the ponds in the South Meadow in 1793. They were at work in the meadow and were found drowned. It never was ascertained how the distressing bereavement happened. Mrs. Dickey was twice married afterwards—first to Adam Dunlap, of Truro, and again to George McConnell, of West River, Pictou. Mrs. Simeon Whidden was the first who was left a widow in Middle Stewiacke. Dorothy, one of her daughters, married James Downing. He inherited a portion of the old homestead, and when he asked the consent of the mother to the marriage of her daughter, she objected, on account of "his being rather wild." "O," said he, "don't you know that a wild colt always makes a fine horse?" "Ah, yes," she replied, "but I think it looks rather dark now." "You forget," he replied, "that a foggy morning always turns out a fine day." "Take her, take her, I can make nothing of ye," she replied. David Whidden, her son, is the only person now living in Stewiacke who is a child of any one of the original grantees of Middle Stewiacke, and William Creelman, John Smith, Esq., Ebenezer Fulton, Mrs. Goudage, Mrs. Munro, and Mrs. Masters still

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survive of the children of the original grantees of Upper Stewiacke. Four of the children of John Kennedy, who was 10 years of age when he came with his parents to Mid. Stewiacke, in 1780, are still living. Five of the children of Sam'l Tupper, who settled in Up. Stewiacke previous to 1790, are now alive. Jas. Tupper, his eldest son, is the eldest person now living who is a native of Upper Stewiacke. David Fulton, and Mrs. Geo. Steel, are the only other persons now living whose parents settled in Up. Stewiacke previous to 1790. Between the years 1786 and 1790, Robt. Gammel, Arch. Gammel, David Fulton, Wm. Johnson, John Johnson, Robt. Logan, Hugh Logan, Wm. Smith, William Putman, John Ellis, Eliakim Tupper, Samuel Tupper, and perhaps some others settled in Upper Stewiacke—thus making the number of families 22 in all. Previous to 1790, two deaths had taken place, that of a pair of twins in 1786, children of John Archibald. The first birth was that of James Fulton, in the same year. The first sermon was preached in 1785, by the Rev. Daniel Cock, at the house of Samuel Fisher, where, at the same time, he baptized the late Joseph Fulton, which was the first baptism in the settlement. And it may here be noticed that some years later the first marriage in Upper Stewiacke (that of Samuel Fulton and Alice Tupper), was celebrated in the same house, so that this makes the farm on which Mr. Patterson now resides quite a classical spot. A large proportion of the first settlers in this valley lived to an age above the average of human life. Of the 29 whose names I have given, two removed out of the country, and of the 27 who died here, 5 lived to over 86; and of the others, 5 lived to over 80, 7 over 70, 5 over 60, 4 over 50, and 1 over 40. Having noticed the principal personal items in connection with the settlers previous to 1790, I will direct your attention to the hardships, inconveniences, comforts, and sympathies, which these hardy pioneers in common endured and enjoyed. Their hardships and inconveniences arose, in the first place, from the want of roads. The land yielded abundantly wheat and potatoes. Pastures were excellent. Wheat was often fed out to the pigs, so that there was no scarcity of wheat, milk, butter, potatoes, pork and beans for food, nor of wool and flax for clothing. But, though the chamber was filled with wheat, a great disadvantage arose from the want of mills to convert it into flour. There were none nearer than Truro, nor were there any roads to convey it on. The wheat had, therefore, either to be conveyed by boat, or canoe, down the river to the mouth of the Shubenacadie, and up the Bay to Truro, and the flour brought back again by the same route, or carried on the back through the woods to Truro.

Miller in his historical and genealogical record relates an incident in reference to William Smith which may be noticed in this connection. He states that "Mr. Smith after having built a boat loaded it with wheat and in company with another man started for Truro. They met the flood tide off Salter's Head when the boat was upset the wheat lost and the man drowned. Mr. Smith clung to the boat and was drifted up the Bay still crying for help. William Cutten, Esq., who happened to be within hearing of his voice pulled for him and succeeded in getting him into his boat very much exhausted having drifted from Salter's Head to Savage's Island." Miller also states that on another time as "Stewly Horton of Musquodoboit was returning home from Truro with a load of flour on his back and having arrived at the north side of the Stewiacke River in sight of Mr. Matt. Johnson's window light, he leaned himself back against the large root of a fallen tree to take a little rest before crossing the river, where he sank into a sound sleep and did not awake until the sun was shining clear the next morning." Only think of this my young friends, I see many of you here to-day who I know would endure hardships willingly and valiantly if necessary. But suppose a bag with a bushel of wheat in it was lashed to your back and your task was to carry it to Truro even the present roads, on or to one of

the mills in your own neighbourhood ; this may enable you to calculate the labour it cost our forefathers to procure a good loaf of bread for their tables. The settlers were principally of North of Ireland descent, and all Presbyterians, and proud of the name. I may mention an incident which illustrates that. On one occasion at a militia drill, the Colonel was telling off the men in the ranks as right and left men. He came to a young man who hesitated in giving the word "right" or "left," when the officer asked him. "What are you?" he answered, "a staunch Presbyterian."

We have now amongst us a number of good Baptists, who I know are just as proud and as worthy of the name as are the Presbyterians. This valley has never been free from the ravages of the bear, but in its early settlement this animal was much bolder in his raids upon the flocks of sheep and other domestic animals than in later times. Many incidents might be related of his greedy depredations, let one suffice. Mr. Winton who settled in Goshen had lost his whole flock of sheep with one exception by the bears, and being away from home one night Mrs. Winton before retiring to bed placed this sheep in the entry of the house for safety, but bruin sought it out, broke open the door and upon the principle of "might is right" claimed the sheep as his. Mrs. Winton under the circumstances did not deem it prudent to dispute the point and the sheep became a prey to the jaws of the bear. This locality was named Goshen by a Thomas Morris, who commenced a clearing there, but considering the soil to be of an inferior quality he left it and in burlesque gave it the name which it has borne ever since. He was somewhat adroit in devising names. Samuel Tupper had a three gallon pot shaped like a cup with legs of an unusual length which gave it an odd appearance. Morris thought that it must have been the first article made under the instruction of Tubalcain and so the name of that ancient artificer was applied to the pot while it held together, which was for two generations. He was however sometimes at a loss for a name. On one occasion he picked up a horse shoe which he laid up carefully until he had an opportunity of shewing it to the smith who made it, when he inquired of him whether he could inform him what the article had been made for. The smith who was a Scotchman was so displeased at Morris that he never put a similar question to him afterwards. The first grist mill in Stewiacke was erected in 1790 by William Putnam, who certainly should be remembered as a benefactor for his enterprise in furnishing so great a convenience at so early a period in the history of the settlement. It must however be borne in mind that owing to the want of roads the difficulty of getting the wheat ground in many instances was still no trifling matter. Some of the farmers were still obliged to carry the wheat to the mill and the flour back again on their backs. On one occasion when John Archibald was returning home from the mill with the flour of a bushel of wheat on his back, he came to the big gully over which a bridge was about being erected for the first time, one stringer only being laid on the abutments. And when he had reached about half the distance along the stringer, William Cox (who with others was standing on the bank to which he was approaching) pointing upwards said, "see the wild geese." Mr. Archibald in looking up and around for the purpose of getting a sight of the geese—which were not there—stepped off and plunged into deep water. This William Putnam, (Timothy Putnam, who was one of early settlers in Middle Stewiacke) and Richard Upham, the tenth settler in Upper Stewiacke, were all the sons of one mother, who was married in succession to their respective fathers. Richard Upham was very expert in striking a direct course without sun or compass through the woods from one settlement to another, and took great pride in making his replies rhyme with questions addressed to him. He was married to a daughter of the Rev. Daniel Cock, and he used to relate as one of the incidents of his life that on the night after his marriage he took a run through to Stewiacke to

feed his cattle and as he was travelling through the woods he was accosted by an owl that was perched upon a tree as follows:—

Ouh, Ouh, Ouh!
Who are you?

To which he replied—

Parson Cock's Son-in-law.

What is that to you.

Again, houses and barns could not be built without lumber, and as there were no saw-mills the lumber had all to be made by whipsaws. Then the difficulty of getting the agricultural produce to market was very great. It had to be taken by b^t at down the Stewiacke, up the Shubenacadie and the lakes to Fletcher's, and thence teams had to be hired to convey it a distance of 18 miles to Halifax. I have heard my grandfather say that when he was boating his pork and butter up these lakes to market, that if any one had told him a road would ever be constructed along their banks, he would not have believed him. But he drove many a load of produce over the roads after they were constructed, and if he had lived 20 years longer than he did, he might have passed over the same ground in the railway cars. Before the roads to Halifax were passable for teams, butter was conveyed on horses backs to market, 200 lbs. of butter in tubs would be slung over a horse's back, and driven to Halifax, and the necessaries, as they were called, conveyed home by the same means. Still with all these and other disadvantages there were many comforts and much happiness enjoyed. A truly Samaritan neighbourly spirit prevailed. Every one was ready to lend what he could and borrow what he needed. A funeral day was similar to a fast day, every one in the settlement attended it to express their sincere sympathy with the bereaved. Friendly evening visits were frequent and universal. And although their libraries did not contain many volumes their contents were well digested and understood, and nice points of history and divinity were frequently discussed with no small degree of intelligence and profit.

In 1790 three young married women died—Mrs. Samuel Tupper, who was the first adult that died in the place; Mrs. Robert Logan, and Mrs. Samuel Fulton, all about 22 years of age.

In 1793 there were three deaths by drowning—William Kennedy, of Middle Stewiacke, who broke through the ice on the river near the mouth of the South Branch on his way to or from Musquodoboit. He was engaged to be married, and the marriage was to have taken place in about two weeks after his lamented death. His brother John married the same lady about two years afterwards. Mr. James Dickie and his son were also drowned this same year. These six deaths must have been severely felt in such a small community. In harvest time in 1792 what is called the big freshet took place. The water rose so high in the river that it overflowed the road below the graveyard, where Adam McMullens' house stands, which it has never been known to do since. The houses then on the farms of the village intervals were on the south bank of the river, and the water rose so high that many of the people in them had to escape in canoes and rafts to the uplands; much of the wheat was destroyed. This disaster led to the building of other houses on higher grounds. On the 13th of November, 1813, a violent gale of wind swept all over the Province, which did a considerable damage to the buildings, but was much more destructive to the barns than to the houses. Many roofs were carried off; large portions of the forest were laid low; the roads through the woods were completely blocked up, and it required much labor to clear the windfalls out of them. The houses in the valley at this period being chiefly constructed of logs were not so easily damaged by the wind, there being not more than 13 frame houses in Upper Stewiacke and it is not certain but some of these were plank.

The following notice of the gale appeared in the "Royal Gazette" of Halifax, November 17th, 1813, copied from the "Journal":—"On Friday evening last a most destructive gale of wind was experienced here from the S. E. It commenced a little after 5 o'clock and ceased its violence about 7 when the wind suddenly veered to the N. W. and sunk into a calm. Seldom has been witnessed a more melancholy, awful sight than that exhibited on Friday evening. The day had but just closed when the gale commenced. The evening was extremely dark, the tide was flowing and the rain at intervals fell in heavy showers. Many vessels in the harbor soon drove from their anchors; others broke from the wharves, notwithstanding the care which had been taken to secure them, and seemed doomed to destruction. Frequently were fired guns of distress and blue lights thrown up by such of His Majesty's ships as were suffering in the gale. This circumstance, the darkness of the night and the piercing cries of persons fearful of drowning, which were often heard in situations where alone the hand of the Almighty could afford them relief, increased the gloomy horrors of the scene. It was not until the next morning the effects of the gale were wholly to be seen on this side of the harbour, some vessels lay sunk, others appeared much injured and the opposite shore from the eastern battery to the mouth of the narrows appeared covered with wrecks. The list of vessels on shore amounted to over 40, and of those damaged over 30." If my recollection is correct the number of families residing in Upper Stewiacke in 1814, was 64, and in Middle Stewiacke 22. One of those in Upper Stewiacke, consisted of a bachelor who never married, and one of the Middle Stewiacke families consisted of a widow and her daughter. Sixteen of the sixty-three families of Upper Stewiacke, and seven of the Middle Stewiacke families have no person of their names now in either of the settlements to represent them. "What shadows we are!" The two following years, '15 and '16 were eventful years in the history of Stewiacke as well as of other parts of the Province. In 1815 swarms of mice destroyed the crops of every description to a marvellous and ruinous extent. In some instances what was saved from their ravages in the field was eaten up in the barns. Even the hay was so cut up that it could not be removed from the mow with the fork but only with the shovel. They burrowed in the ground, and wherever there was a stump in the fields a little disturbance of it would bring them out of their holes in dozens. The cats increased in the land, and owing to the abundance of food so easily obtained in the fields, they forsook the domestic hearth and ran wild about the barns and elsewhere, so that when the mice disappeared the cats were a nuisance by returning to the houses in the night for the purpose of effecting an entrance if possible. They had to be trapped and killed, and some of them were monster cats. Dr. Patterson says in his History of Pictou that the mice left that part of the country nearly as suddenly as they came. But that was not so here. They were quite plentiful here for some years, and by somewhat rapid degrees became beautifully less. This year was followed by the year of the frost, or the year without a summer. In this year (1816) the sun seemed to have lost its influence upon the earth. The winter

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lingered long, not only in the lap of spring but in the lap of summer. In the middle of June, the ground was frozen sufficiently hard to carry horses in watery places. On the 12th of September, a frost occurred which destroyed the grain completely. The price of flour went up to five pounds a barrel in Halifax. These two disastrous years in succession caused such a drain upon the financial resources of the Province that property of all descriptions fell in value to a most ruinous extent. Owing to the wars between England and France during the sway of Napoleon Bonaparte and the American war, from 1812-15 large fleets of ships of war frequented Halifax, and owing to other large expenditures in connection with these conflicts, the value of all commodities went up to war prices, and consequently money became quite abundant. But when the proclamation of peace was followed by the years of the mice and the frost, financial ruin was the result. One transaction in the sale of land which took place at the time, will illustrate this fact. Archibald Cox late of Maitland, sold at auction the property granted to his father, and now owned by William Creelman, and Hugh Logan bid it in at £1,497. He divided the intervalle into three acre lots, and sold them at auction, and some of them were bid in at £75. Four years afterwards I think I am safe in saying this same land would not have realized five pounds an acre in the market.

In 1780, Robert Archibald and Eliakim Tupper, then residents of Truro, were appointed Justices of the Peace for the districts of Colchester and Pictou. Mr. Tupper removed to Upper Stewiacke some years afterwards and was thus the first Justice of the Peace in this place. David Archibald was the only Justice of the Peace in Truro prior to the appointment of these two and when their appointments took place a wag (A) remarked that there were one hundred Magistrates in Truro now to which another party (B) replied that cannot be so, as there are not over that many people in it. A said, I will bet a bottle of brandy that I can prove it and will give you the names if you will put down the figures. The bet was taken. Then said A., there is David Archibald put down the figure 1. Then there is Robert Archibald he is a mere cipher. Put down a cipher. And Eliakim Tupper, but he is nothing, put down a naught. Now the figure 1, a cipher, and a naught will read 100, and so he won the bottle of brandy.

Whether Eliakim Tupper should have been accounted as nothing at that time or not need not now be discussed. One of his sons, however, was appointed a J. P. Two of his grandsons were appointed to the same office, one of whom is still living amongst us, and four of his great grandsons, one of whom is our worthy chairman, are here to-day, who are at present in the commission of the peace. And of Robert Archibald it may be said that one of his grandsons, and one of his great grandsons, are also in this meeting who hold the same position. Samuel Tupper and Alexander Stewart were appointed Justices of the Peace in 1794. The latter left the place some years afterwards. The former held the office until the time of his death in 1831, and was the only magistrate in Upper Stewiacke from the time of his father's death in 1810 until 1828, when

Joseph Fulton was appointed a Justice of the Peace which office he held until the time of his death in 1842. The Rev. Hugh Graham was appointed a J. P. in 1811 but never acted as such.

William Rutherford was the first who was appointed a J. P. in Middle Stewiacke, in the year 1824.

The appointment of a magistrate was considered an event of some importance in a neighborhood in those days. Accordingly on Mr. Rutherford's appointment James Miller of Lower Stewiacke presented him with an address in verse. The first stanza of which was—

My worthy friend, I have heard of late,
That you are appointed by the State
To the office of a magistrate,
To guide your neighbors.
May you be famed William the Great.
For worthy labours.

About the commencement of the third decade of the present century, several improvements were introduced into the country, which the people of Stewiacke, in common with others, took advantage of. Previous to 1820 the carding of wool for the manufacture of yarn was universally performed by hand cards, but by the erection of a carding machine in Onslow about this time, much to the relief of the mothers and maidens of the times, the cards were speedily laid aside and the neat machine roll substituted for the hand wrought one.

The roads had now become so far improved that wheeled carriages could with careful driving be used with some degree of comfort, and consequently some half dozen of the farmers and the minister provided themselves each with a chaise. James Fulton (the first born in Upper Stewiacke) was the first who owned a riding carriage of this description. A few years later James Crocket became the possessor of the first waggon owned in the settlement, which he purchased (and paid for in cows) from a party who, while he was confined in jail in Truro for debt, had constructed the wooden portion of it from wood freely obtained from the Sheriff's woodpile.

The first oat mill was erected in Stewiacke by John Gourley about the year 1822. This led to the introduction of oatmeal as an article of food which brought about quite a revolution in the regime in the settlement. Owning to the abundant crops which the virgin soil of the inter-valess yielded the farmers had concluded that their fertility was inexhaustible. But forty years of cropping and cultivation upon the exhaustvie process told upon its productive powers very palpably. It no longer yielded the bountiful crops of wheat and potatoes as when first cultivated. Bread, potatoes and pork had heretofore been the principle articles of food for breakfast, dinner, and supper. But as the yield of wheat and potatoes became lighter the pork decreased in quantity likewise. Providentially the oatmeal supplied the want. Its wholesome porridge was at once adopted and for some time continued to be used for the evening meal and gradually it was universally substituted at breakfast for potatoes and ani-

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mal food, and although for a time after its introduction to the breakfast table took place, it was considered hardly consistent with genteel hospitality to offer it to strangers. It is now without the least compunction laid on the breakfast table to be partaken of by the most respectable and distinguished guests.

Near the year 1823 a weekly mail was established for the benefit of Musquodoboit and Stewiacke. The route was from Gay's River up through the former settlement and over to the latter and down the river to Lower Stewiacke. Previous to this newspapers and letters from the Capital were conveyed by parties who happened to be there on their ordinary business. The late Edward Joyce was the first courier on this route after its establishment.

The temperance movement is of too much importance in tracing the "social progress" of this community to be overlooked. In 1828 the first Temperance Society in Nova Scotia was formed at the West River, Pictou Co., in the congregation of the late Rev. Duncan Ross. I spent the first three months of 1830 in attending a school in that locality and from what I learned of this Society while there, I became convinced that the Temperance Reformation was one of the most paramount importance and necessity to the best interests of Society, and returned home with a full determination to promote the cause by all means in my power. In November of this year, nearly fifty years ago, a meeting was held in the village school house for the purpose of discussing the subject of temperance. The house was well filled with advocates and opponents, and when the question was put—whether a society should be formed or not, it was carried by a fair majority in the affirmative.

A copy of the rules of the West River society was then submitted for the adoption of those who had voted for the formation of a society. These rules which contained a pledge of total abstinence from all spirituous liquors as a beverage were thought too strict for many of the friends of the cause, and the result was that but nine could be persuaded to subscribe them. The names of two of these cannot now be ascertained. The seven others were Abraham Newcombe, Eliakim Tupper, John Kelley, Noah Bentley, Jonathan R. Campbell, Charles Cox, and the party who now furnishes this information. I was appointed to go up the river for the purpose of calling upon parties to afford them an opportunity of subscribing the rules. I spent a day in fulfilling this appointment and succeeded in obtaining four additional names, thus making thirteen in all. The name of one of the four I cannot now give. The three others were Robert Logan, George Fulton and John Fulton.

Thus commenced a reformation in this place the beneficial effects of which cannot now be estimated, nor a proper conception formed of, by the present generation. I do not mean to say that the vice of Intemperance prevailed to a greater or even to so great an extent in this vale of ours as in some other portions of the Province. But when I inform you that my memory cannot go so far back as to the time when there was not a licensed tavern both in Upper and Middle Stewiacke, and that I can remember when in one year no less than eight puncheons of rum were sold by

retail in Upper Stewiacke alone, and contrast these facts with the present state of affairs in this respect, some faint idea may be formed of the incalculable benefit which the Temperance Reformation has been to these two settlements. It is now nearly fifty years since a license has been granted to sell intoxicating liquors within their bounds, and by a vigorous execution of the law, backed up by a sound and firm public opinion on the subject, the illicit traffic is completely extérminated. As I think it may be safely stated that no such traffic exists in this vale within fifteen miles east or west of this spot where we are assembled this day, this is surely cause for great congratulation.

ADDENDA A.

List of heads of families residing in Upper Stewiacke in the year 1814.

On the South side of the River.—Robert Kennedy, Eddy Tupper, Eliakim Tupper, John Gourley, James Andrews, James Nelson, John Dunlap, William Dickey, John Pratt, Moses Wright, Frank Reed, Thos. Gourley, William Putman Sr., William Putman Jr., John Jeffers, John Croker, Samuel Tupper, Esq., Daniel S. Cox, Thomas Croker, Charles Cox, Robert Hamilton, John Archibald, Adam Johnson, Charles B. Blackie, William Johnson, Robert Sample, Robert Rutherford, George Fulton, Samuel Creelman, Charles Cox, Archibald Cox.

On the North side of the River.—James Crocket, John Ellis, Sr. William Ellis, James Creelman, Hans Hamilton, Robert Logan, Hugh Logan, Gilbert Rutherford, Robert Gammel, Archibald Gammel, Samuel Creelman, Sr., William Creelman, David Fulton, Joseph Fulton, James Brown, James Fulton, William Cox, Rev. Hugh Graham, James Kennedy, John Blackie, Abraham Newcomb, David Bentley, Dan Bentley, Francis Creelman, Hugh Dunlap, James Rutherford, Jr., Samuel Creelman, J. C. Creelman, Richard Upham, Robert Deyarmond, and Matthew Johnson.

In Middle Stewiacke in 1814.—James Rutherford, Sr., James Archibald, George S. Rutherford, William Rutherford, Robert Whidden, Mrs. Simeon Whidden, Timothy Putnam, Robert Putnam, John Kennedy, John Bonnel, Samuel Smith, John Corbet, Joseph Marshal, James Johnson, John Brenton, William Fisher, John Teas, John Parr Fisher, David Fisher, Sr., David Fisher, Jr., Robert Fisher, James Fisher, and Moses Clark.

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ADDENDA B.

An account of the deaths which took place in Upper Stewiacke, from the date of its first settlement 1783 up to the year 1831 compiled for the period from the former date up to the year 1823, from information obtained by a personal inquiry of the respective families in the place, made

THE STEWIACKE CENTENARY.

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1829, and for the years from 1824 to 1831, inclusive, by a diary kept
them as they occurred by the subscriber.

SAMUEL CREELMAN.

1786

March, 8—Twins, children of John Archibald, age 1 week.

1790

Jan.—Mrs. Samuel Tupper, age 20 yrs.

April,—Mrs. Robert Logan, and infant, age 22 yrs.

April,—Mrs. Samuel Fulton, age 22 yrs.

Sept.—Walter Christie, age 23 yrs.

1792

—Charles Cox's child, age 1 yr.

Feb. 14—Mary Putman, of fever age 19 yrs.

March, 4—Sarah Putman, age 13 yrs.

May,—John Duncan Archibald, age 23 yrs.

1793

Jan.—William Kennedy, (drowned) age 34 yrs.

June, 9—John Archibald's child, age 6 yrs.

Aug. 22—James Dickey, (drowned) age 39 yrs.

Aug. 22—James Dickey, (drowned) age 7 yrs.

1794

May, 19—Robert Gammel's child, age 1 yr. 5 mo.

Sept.—William Johason's child, age 2 yrs.

Sept.—William Johason's child, age 4 yrs.

1796

Aug 28—John Johnson, age 36 yrs.

1797

Sept.—James Fulton, age 12 yrs.

1799

April,—Mrs. John Fulton,

1800

March, 31—Robert Gammel's child, age 4 yrs. 6 mo.

March, 21—Thomas Archibald, (son of John) age 12 yrs.

—Samuel Fisher's child,

1801

July,—(Jean) Mrs. James Dunlap, age 32 yrs.

Sept.—Ruth Campbell, age 17 yrs.

—Two children of William Fulton,

1805

—James Kennedy's child,

1806

James Johnson's child, Otter Brook,

1807

Feb. 14—Robert Gammel's child, age 3 weeks.

Nov.—Margaret Archibald, John's daughter, age 15 yrs.

Dec.—John Archibald's child, age 3 mo.

Dec. 14—Agnes Hamilton, Robert's daughter, age 10 yrs.

THE STEWIACKE CENTENARY.

1808

Sept.—Mrs Hugh Logan, age 38 yrs.

—Thomas Skeed, Jr. child.

—John Archibald's daughter.

March, 22—Thomas Archibald, J's son, age 13 yrs.

1809

March.—Mrs. Eliakim Tupper, age 21 yrs.

Oct. 13—Thomas Skeed, age 86 yrs.

Oct.—James Dunlap, age 42 yrs

Oct.—John Gourley's child, age 1 yr. 10 mo.

Nov. 8—John Jeffer's child,

1810

May, 11—Esther Rutherford, James daughter, age 19 yrs.

June—George Fulton's child, age 3 yrs.

Sept.—William Johnson's child, age 3 mo.

1811

May 20—Robert Rutherford's child age 1 yr. 5 mo.

May, 21—Robert Gammel's child, age 1 yr. 8 mo.

June 29—John Gammel's child, age 1 mo.

Aug. 22—Eliakim Tupper, Esq. (over) 80 yrs.

Oct. 21—Mrs. Robert Gammel, age 42 yrs. 6 mo.

Nov.—Eliza Graham, Rev. Hugh's daughter, age 14 yrs.

Dec. 11—William Fulton, age 55 yrs.

1812

Jan.—Robert Winton.

Jan. 26—Mrs. James Creelman, age 28 yrs.

March, — Fulton's child, age 6 mo.

April, 23—Mrs. Samuel Fisher, age 46 yrs.

May, 10—Samuel Fisher, age 56 yrs.

Sept. 3—Eddy Tupper's child, age 4 mo.

1813

Jan.—William Dickey's child, age 6 mo.

Feb. 14—Elizabeth Gammel, Roberta daughter, age 15 yrs. 5 mo.

May, 15—Daniel S. Cox's child, age 4 yrs.

Dec. 20—Hannah Creelman, Francis' daughter, age 11 yrs.

1814

Feb. 6—Joseph Fulton's child, age 1 yr. 2 mo.

Jan. 27—Robert Hamilton, age 80 yrs.

Feb. 11—Robert Deyarmond, age 53 yrs.

April,—Alexander Murray's child,

Sept. 14—Margaret Fulton, Davids daughter, age 7 yrs.

—James Brown's child, age 9 mo.

—Mrs William Kennedy.

1815

Jan. 6—Mrs. Gilbert Rutherford, age 25 yrs.

March 11—Andrew Gammel age 21 yrs.

Aug. 11—David Crocker, age 14.

Sept. 20—Mrs. William Fulton, age 53 yrs.

THE STEWIACKE CENTENARY.

Nov. 25—Robert Hamilton, age 50 yrs.
Nov.—Mrs. John Blackie.
—William Crocket, age 12 yrs.
—Archibald Cox's child, age 3 yrs.
1816
March, 17—Eddy Tupper, age 37 yrs.
March, 21—Robert Archibald, age 25 yrs.
June, 12—Mrs. Rev. Hugh Graham, age 42 yrs.
June,—John Jeffer's child, age 1 yr. 6 mo.
July, 4—John Ellis, age 86 yrs.
March, 17—Samuel Creelman's child, age 3 weeks.
Oct.—William Kennedy, over 80 yrs.
Dec. 27—Mrs. Samuel Creelman, age 25 yrs.
1817
March.—Samuel Creelman's child, age 5 yrs.
June 6—Hans Hamilton's child, age 4 yrs.
Oct, 11—Samuel Creelman, age 30 yrs.
1818
Feb.—Gilbert Rutherford, age 29 yrs.
July 17—Charles Cox, age 56 yrs.
Aug. 15—Martha Fulton, died of fever, age 15 yrs. 10 mo.
Aug. 29—David Fulton, " " " age 50 yrs.
Aug. 31—Sarah Fulton, " " " age 29 yrs. 11 mo.
Sept. 13—Alexander Johnson, age 25 yrs.
Sept. 14—James F. Johnson, age 28 yrs.
Dec. 6—Daniel C. Tupper's child, age 2 mo.
Dec. 7—William Creelman's child, age 2 mo.
1819
Jan. 30—William Johnson, age 31 yrs.
March,—James Creelman's child, age 3 weeks.
Oct.—James Fulton's child, age 2 days.
1824
Jan. 5—Mary Ann McKay, age 11 yrs.
Jan. 15—Thomas Ryan's child, age 2 wks.
Feb. 2—Robert Tupper's child, age 2 mo.
Feb. 10—Mrs. Eliakim Tupper, age 81 yrs.
Feb. 10—Mrs. John Rutherford, age 31 yrs.
March, 2—James Pratt's child, aged 4 wks.
March, 16—Mrs. John Kelly, age 28 yrs.
March, 27—Alexander Deyarmond's child, age 1 wk.
May, 21—Edward Hughes' child, age 4 yrs.
July, 8—James Fulton, age 24 yrs.
July, 29—John Cox's child, age 1 yr. 3 mo.
Oct. 23—William Ellis's child, age 2 wks.
Dec. 24—Mrs. Thomas Skeed, age 75 yrs.
Dec. 14—Hannah Johnson, age 63 yrs.
1825
Jan. 20—Matthew Johnson, age 68 yrs.
—David Archibald's child, age 1 yr.
Feb. 20—James Pratt's child, age 4 wks.
Feb. 22—Gilbert McCallah, (perished) age 46 yrs.
March, 7—William Fulton's child, age 1 week.
March, 8—Joseph Deyarmond's child, age 1 week.
April 21—Hugh Logan, (drowned) age 62 yrs.
Aug. 6—David Whidden's child, age 2 yrs.
Aug. 8—Mrs. Matthew Johnson, age 64 yrs.
Oct. 17—Adam Rutherford's child, age 3 wks.

THE STEWIACKE CENTENARY.

Oct. 31—Aichibald G. Johnson, age 19 yrs.
 Nov. 1—Mrs. James Mucklow, age 61 yrs.
 Nov. 7—Richard Upham, age 68 yrs.

1826

—Barnabas Mathias, age 80 yrs.
 May, 29—George Hamilton's child, age 3 days.
 July, 5—Mrs. James Kennedy, age 60 yrs.
 Oct, 29—Ephraim Howard, age 14 yrs.

1827

Feb. 8—William Kirkard's child, age 2 weeks.
 Feb. 17—James Mucklow, age 80 yrs.
 May, 6—Joseph Ewing, age 46 yrs.
 June, 4—Mrs. John Ellis, age 85 yrs.
 Sept. 22—Joseph Fulton's child, age 2 yrs. 6 mo.
 Oct. 30—Daniel Tupper's child, age 8 yrs.

1828

Jan. 20—William Cox, (c small pox) age 31 yrs.
 Jan. 21—Thomas Gourley's child, age 2 mo.
 Feb. 2—Mrs. Charles Cox, (of small pox) age 66 yrs.
 Feb 3—William Cox's child " " age 1 yr. 6 mo.
 Feb. 20—Mrs. Robert Logan, age 60 yrs.
 April, 1—Lowry Ellis, age 38 yrs.
 April, 25—Benjamin Tupper's child, age 2 yrs.
 May, 25—James Rutherford, Sr. age 80 yrs.
 June 9—Mary Hamilton, George's daughter, age 13 yrs.
 July, 3—Mrs. James Johnson, age 36 yrs.
 Nov. 8—Hugh Graham Tupper, age 8 yrs.

1829

Jan. 14—Thomas Croker, age 78 yrs.
 Jan. 19—John Waddell Fisher, age 31 yrs.
 March, 18—James Fulton, (died in Halifax,) age 43 yrs.
 April, 7—Rev. Hugh Graham, age 75 yrs.
 May, 29—John W. Fisher's child age 3 yrs.
 Dec. 19—Mrs. John Logan, age 36 yrs.

1830

Feb. 11—Agnes Johnson, Ad's daughter, age 13 yrs. 10 mo.
 Feb. 24—James Crocket, age 64 yrs.
 May, 11—Mary Putman, age 16 yrs.
 —William Putman's child, age 3 mo.
 June, 3—Mrs. John Creelman, age 33 yrs.
 Nov. 30—Hugh Brown's child, age 5 mo.
 Dec. 16—William Johnson, age 70 yrs.

1831

April, 22—Solomon Nelson's child, age 1 yr. 6 mo.
 June, 24—Ephraim Wright's child, age 7 mo.
 June, 31—Solomon Nelson, age 27 yrs.
 July, 9—William Putman, age 86 yrs.
 July, 17—Philip Hooker, age 50 yrs.
 July, 31—John Johnson's child, age 3 yrs. 6 mo.
 Aug. 20—Mrs. Samuel Creelman, age 75 yrs.
 Aug. 29—Samuel Tupper, Esq. age 67 yrs.
 Sept. 11—William Gammel's child, age 2 yrs.
 Sept. 12—Eliakim Tupper's child, age 2 yrs.

It is known that in addition to the foregoing deaths which took place as stated that John Pollock who resided in what is now called Eastville, buried two of his children there, William Logan and Robert Winton each buried a child in the same place.

THE STEWIACKE CENTENARY.

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[The following paragraphs of Addenda B were accidentally omitted from their connection on page 23.]

1820.

Feb. 16.—Matthew Johnson, age 18 yrs.
 March.—George Fulton's child, age 10 mo.
 July 20.—Ebenezer Smith's child.
 July 25.—Mrs. Ebenezer Smith, age 22 yrs.
 Aug.—Francis Creelman's child, age 10 mo.
 Nov. 22.—Mrs. James Creelman, age 30 yrs.
 Nov. 16—William Rutherford, Robert's son, age 8 yrs.

1821.

March 4—Mrs. William Johnson, age 54 yrs.
 April 14—Mrs. James Dunlap, age 26 yrs.
 April 28—John W. Fisher's child, age 7 mo.
 June 4—Mrs. George Fulton, age 43 yrs.
 Dec. 9—Elizabeth Winton, age 21 yrs.

1822.

May—Matthew D. Fisher, age 20 yrs.
 April 9—John Jeffer's child, age 1 day.
 April 8—Valentine Law's child, age 5 yrs.

1823.

June, 21—Mrs William Cox, age 17 yrs.
 July 19—Robert Rutherford's child,
 —Lavina Bentley, age 2 yrs.
 Aug. 8—Adam Johnson, age 44 yrs.
 Sept. —Alexander Deyarmond's child, age 4 yrs.
 Nov. 12—Hans Hamilton's child, age 5 yrs.
 Dec. 9—Eliza Creelman, James' daughter, age 8 yrs.

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ADDENDA C.

Assessment of Province tax for Sewack and that part of Musquodoboit within the district of Colchester, for Upper Sewack for the year 1792 and 1793, and for Musquodoboit for 1791, 1792 and 1793, (copied from the original by S. Creelman.)

NAMES IN SEWACK

	s. d.		s. d.
John Ellis,	4 6	Samuel Fulton,	3 7
Robert Deyarmond,	4 3	William Putman,	5 8
William Logan,	2 6	Joseph Marshal,	2 6
Robert Logan,	3 6	Alexander Stewart,	3 0
Hugh Logan,	2 6	James Dunlap,	2 6
Robert Gammel,	3 3	John Prat,	4 0
Archibald Gammel,	5 2	Robert Morris,	3 6
Samuel Creelman,	6 10	Samuel Tupper,	5 11 $\frac{1}{2}$
David Fulton,	4 9	William Cox,	4 8
William Fulton,	4 9	Mayhew Tupper,	3 6 $\frac{1}{2}$
William Johnson,	4 10	Thomas Croker,	3 8 $\frac{1}{2}$
William Smith,	3 0	Charles Cox,	2 9
Richard Upham,	3 0	Robert Hambleton,	2 8
Arthur Upham,	3 0	John Archibald,	3 1 $\frac{1}{2}$
Eliakim Tupper,	4 4	Samuel Fisher,	3 5

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THE STEWIACKE CENTENARY.

	s. d.		s. d.
John Brown,	2 0	Alexander Fisher,	6 4
John Johnson,	4 4	John Holman,	4 6
John Hasey,	2 9	Robert Geddes,	11 10
Robert Sample,	2 0	Matthew Johnson,	6 2
Robert Winton,	2 0	Samuel Fisher,	3 7
Names, Musquodoboit.		Thomas Renolds,	6 2
		John Higgins,	4 0
John Archibald,	2 1	Alexander Henry,	3 0
Mrs. Guild,	2 0	Samuel Creelman,	
Robert Archibald,	12 3	Samuel Fisher,	
James Benvie,	4 8	Alexander Stewart,	
John Fisher,	4 2	James Benvie,	
Stutley Horton,	3 6	Aleander Henry,	
			Assesors.

REV. DR. SEDGEWICK'S ADDRESS.

The Chairman, in calling upon Rev. Dr. Sedgewick, expressed the pleasure he felt, and which he was sure was also felt by the audience, in being privileged to listen to "one of the fathers of Presbyterianism" in this County. Dr. Sedgewick's name was a household word in every settlement in Nova Scotia, but in no place, outside his own congregation, would he be more gladly heard than in Stewiacke. Dr. Sedgewick was received with applause.

The theme on which I am to speak to you to-day, is "the planting and growth of Presbyterianism in the Stewiacke Valley." It has been asserted by competent judges, that it is the best and the worst portions of the population of a country who emigrate. This witness is true—and it is true of the original settlers of this valley as to the first distinction. It is not within the limits of my theme to dwell on the nationalities of these men and women—probably some reference to this point will be made in the course of the day. But there can be no doubt that the original settlers of this valley, one family with another, were a portion of the Spiritual Israel, who, no matter what their worldly aims and efforts, declared plainly that they sought a better country, that is an Heavenly, and they died in faith of it, and in hope of it as their anxiety to obtain safe and authorized guides through the wilderness to the better land abundantly proves. According to the history of the settlement it appears that this congregation had not a regular administration of the public ordinances of grace till the first year of this century—twenty years after the original occupation of the country in 1780. But these godly men and women did not allow themselves to starve for want of the bread and water of life. They used the means of grace within their reach. They were *Presbyterians* and the very name in those days embodied, nay inferred the fact—especially as they were *Seceders* at home. That they read the Bible and used it, that they knew the Catechism and taught it especially on their otherwise silent Sabbaths to their children and their children's children, so that from their childhood and youth they knew the Scriptures, which are

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THE STEWIACKE CENTENARY

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able to make wise unto salvation through faith which is in Christ Jesus. And what shall I say of family worship and secret prayer which were as common as the family meals or family rest! I have no dates on which to rest these statements, but the dates common to all the people of God when placed in similar circumstances and especially the data of the characteristics of those portions of the church to which they belonged and from which they came to this far Western—this great North Western land and this lovely Vale. O yes, it was these and such peculiarities as these, which made Stewiacke an Eden—a valley of Baca and which sweetened their solitude, and intensified their song, and converted many a fireside, and many a hill-top and many a leafy dell by your river bank, into a little Sanctuary—into the house of God and gate of Heaven.

"O God my soul's cast down in me, Thee therefore mind I will,
"From Jordan's land the Hermonites and even from Misar hill.
"His loving kindness yet the Lord command will in the day,
"His songs with me by night; to God, by whom I live I'll pray.
"Who passing thorough Baca's Vale, therein do dig up wills,
"Also the rain that falleth down the pools with water fills.
"So they from strength unwearied go still forward unto strength.
"Until in Sion they appear before the Lord at length."

And so it was by these means that the desire for a regular administration of the public ordinances of religion was kept alive in their hearts and prompted them to secure for themselves and their children the possession of this blessing as early as possible in their circumstances.

In the course of these twenty years, the Presbyterians of the various townships of the province both east and west, petitioned the synod of the secession church at home to send them such supply of ministers of the word as would meet their destitute condition, and take the over-sight of their souls. These petitions were heard and answered, though not to the extent that the synod and the nature of the case demanded, and so, to use the language of Mr. Robertson the first historian of the Presbyterian church of Nova Scotia, "the Secession church let slip the opportunity of taking possession of the entire country while yet in its infancy, and gradually leavening the whole population as it increased, with the glorious gospel of the blessed God."

For thirteen years Mr. Cock of Truro and Mr. Smith of Londenry were the only Presbyterian ministers to the west of Mount Thom; while to the east of the mountain Mr. McGregor laboured alone for almost an equal length of time. It might have been thought, and with some reason, that the people of Stewiacke would have lost heart, but instead of that they encouraged themselves in the Lord their God. These two brethren with one or two others, and among the rest Dr. McGregor of Pictou, visited at intervals of years these valleys and settlements. Such visits as these were as if the heavens were opened and there came down upon the hungry, longing, parched souls, the plenteous rain whereby they were refreshed. It may be truly said that the word of the Lord was precious in these early days. At this time there were no church which the people could meet regularly for worship, the houses of the ~~shop~~ then were the Bethels.

—the houses of God, and so in the year 1787 Mr. Cock preached for the first time in Samuel Fishers house; and in 1790 *during haying* in Robert Hamilton's, a little log house, and in the winter of the same year in the house of Mr. William Fulton, very near where we are here assembled this day in such vastly different circumstances. In this way they continued to meet until the year 1793 when on account of their increased numbers and improved worldly circumstances, they determined to erect a house in which they could meet more comfortably and conveniently for the worship of God. In that year a small log church was built on the north side of the river very near the spot where the Presbyterian church now stands. This church although exceedingly primitive both as to material and architectural style, was well adapted to the wants and circumstances of the people in these early days; and we have no doubt that it was as truly a "House of God" as are the more costly and pretentious buildings of the present day. I must mention very particularly, that the first minister who supplied the congregation regularly, was the Rev. James Munroe, who came to the province in 1792. He was employed for two years by arrangement of the Presbytery of Truro, dividing his time between Onslow, Musquodoboit, Upper and Middle Stewiacke; giving one fourth of his time to each. He had some ecclesiastical connections with the Presbytery of Truro; his name was on their roll and he seems to have been regarded by them as a minister at large, inasmuch as he discharged the duties of the pastor as well as of the preacher, and held meetings for public worship and private instruction in the houses of Samuel Tupper, William Fulton and Samuel Creelman. He also ordained three brethren to the eldership for Stewiacke, viz., Eliakim Tupper, Samuel Tupper and Alexander Stewart, and Matthew Johnson and Colonel Archibald for Musquodoboit, who in conjunction with Mr. John Johnson who was already in office formed the first session of the congregation.

It may be interesting to the present generation to know how Dr. McGregor came to visit Stewiacke, and how Mr. Ross came to give one third of his time to this community. Most of the settlers who had come from Ireland had joined the Secession church, which at an early period after the formation of the Associate Synod had been introduced into that country. But the division which took place in the Secession in consequence of the Burghers oath, and which led to the formation of two Synods usually known as the Burgher and Antiburgher, also extended to that country; and many of the emigrants who originally settled in Colchester County had entered very keenly into the controversy between them. Whilst a considerable number of the early settlers of Stewiacke such as the Tupper's, Ellis's, Kennedy's, Samuel Fisher, William Putman, James Dunlap, John Archibald, William Cox and Simeon Whidden claimed connection with the Burgher party, and sought supply of preaching from the Burgher Presbytery of Truro, several of the first families of Stewiacke—the Gammels, Creelmanns, Johnsons, Fultons, Deyarmonds, Charles Cox, Samuel Smith, David Fisher, John Teas and Timothy Putnam adhered to the Antiburgher party, and as soon as Mr. McGregor who belonged to that branch of the Secession church settled at Pictou, they

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invited him to come over and give them what service he could. He came over on two occasions and preached. His first visit was in 1794, and his second in 1795. The Rev. Duncan Ross, also an Antiburgher minister, arrived in Pictou in the year 1795, and as soon as he was settled at West River the Antiburgher families of Stewiacke applied and appealed to him for supply of preaching. Their appeal was not in vain—a mutual arrangement was effected between Mr. Ross and these families which remained in force till 180th, by which they secured one third of Mr. Ross' labours. No sooner however was Mr. Graham called by the Burgher party, together with the people of Musquodoboit, and settled in Stewiacke, than Mr. Ross discontinued his visits to Stewiacke, and insisted upon his friends uniting with Mr. Graham. At first they were very unwilling to entertain such a proposal, and they petitioned the Presbytery of Pictou for a continuance of Mr. Ross's services. But the Presbytery refused to grant the prayer of their petition, believing that the interests of religion in Stewiacke would be greatly promoted by their friends falling in with Mr. Graham, and making one united charge. During the period of Mr. Ross's connection with Stewiacke he ordained three Elders, viz.; Robert Gammel, Samuel Fulton, and James Johnson. Samuel Fulton died in the United States, the other two uniting with Mr. Graham became members of his session, but after a short time they both resigned. It is said that the reason why Mr. Gammel resigned, was because the congregation petitioned that dissenters should have the privilege of marrying by license. For the most part however the Antiburgher party fell in very cordially with Mr. Graham, and he reckoned them afterwards among his warmest supporters, and from that day till this present time, the Presbyterians of Stewiacke had been "following the things which make for peace, and things wherewith one may edify another."

And so have I described the planting of Presbyterian order and worship in these valleys; and has it not been a goodly seed a seed altogether sound and whole? It is a scriptural phrase "wholly a right seed"—and then has not the soil been congenial to the seed? Is it not evident by what we see of the produce that the one is adapted to the other? And so the seed took root downward and grew upward till it has become a tree whose branches have spread, whose beauty is as the olive tree, and whose fragrance is as sweet to the smell as is the scent of the wine of Lebanon, and under whose shadow we are this day sitting with great delight, while we find as perhaps some of us never found before, that its fruit is sweet to our taste.

I have said that at this period of the history of the settlement the people instead of losing heart in reference to getting a stated ministry of the word, took heart and resolved that they would obtain this privilege if possible, and yet it was not without labour and perseverance that their object was gained. It is not necessary to give a detailed account of the several disappointments these people met with in their first efforts to obtain the services of a settled minister. In 1798 they presented a call to Mr. Waddell of Truro who declined. Within a year afterward they called Mr. Dripps who on account of the length and breadth of the congregation,

the large number of families included in it, and his own delicate constitution, also declined. They then called Mr. Waddell a second time who having at the same time received a call from Truro, the Presbytery decided in favor of the latter congregation, and so they were defeated a third time. But still they were not disheartened, they thanked God and took courage and continued their efforts until at last they were successful.

After twenty years solitude in the wilderness, they were able to fix their eyes on their own teacher. They were privileged to claim the Rev. Hugh Graham as their first minister. He was licensed to preach the gospel by the Presbytery of Edinburgh in the year 1781. Before long he received a call to South Shields in the north of England; but by that time petition on petition having come from Nova Scotia requesting a minister, he was led to turn his thoughts to the exceedingly destitute condition of the people in that quarter. The result was that at the meeting of the Synod in May 1785, in consequence of a reference from the Presbytery of Glasgow of a call from Cornwallis, Nova Scotia, to Mr. Graham, Cornwallis was brought into competition with South Shields and preferred, and the Synod ordered the Presbytery of Glasgow to ordain him with all convenient speed, and send him to the people over whom he had been appointed. Mr. Graham sailed from Greenock on the 22nd of June, 1785, and arrived at Halifax about two months after. In a few days he proceeded to Cornwallis, and preached his first sermon to a large audience on Sabbath the 29th of August.

I cannot take time to advert to Mr. Graham's ministry in Cornwallis; on the whole it was happy and successful, and continued from 1785 to 1799 a period of fourteen years—a period sufficiently long to test the tact, the talent, the head, the heart and the tongue of any ordinary minister of the gospel.

During this year, however, 1799, this congregation called him to be their minister, and this proved to be the last trial of their patience of hope in this regard they were called to pass through the long period of 71 years. The call was duly sustained by the Presbytery of Truro, and he accepted it, and was inducted on the 27th of August 1800, so that there was only from January to August of that year between his preaching his first sermon and his induction, having preached his first sermon in Middle Stewiacke, according to Mr. Miller, on the first day of the week, the first day of the month, the first day of the year, and the first day of the present century. And was not that a *white day* in the history of this congregation; and could they help adopting the language of that exultant ode:

“When Zion’s bondage God turned back, as men that dreamed were we,

Then filled with laughter was over mouth, our tongue with melody. They ‘mong the heathen said the Lord great things for them [hath wrought,

The Lord hath done great things for us, whence joy to us is brought.”

Mr. Graham’s life at Stewiacke, was that of a good minister of Jesus Christ. His natural gifts were of no mean order, and they were trained

by no mean measure of culture to deal in a masterly style with the great things of the christian ministry. From information had as well as from reading portions of his correspondence and from his previous ministry in Cornwallis, I am sure that he was a workman not needing to be ashamed, because he skillfully divided the word of truth. He fed the lambs with the sincere milk of the word, and he gave strong meat to those who were of full age and whose spiritual senses were exercised to discern spiritual things. As the result of these labours his congregation multiplied greatly, so that in 1815 he had people in his bounds enough to make two respectable congregations, and more able to support two ministers than when he went among them fifteen years before to support one. In consequence of this the Presbytery disjoined the Musquodoboit part of his charge and erected it into a separate congregation in the year 1815. From having no opportunity of consulting the minutes of session, I cannot tell the number of members on the communion roll at the time of Mr. Graham's settlement, nor the additions that were made to it during his long and prosperous pastorate, but they must at any rate have borne an average proportion to the increase of the congregation.

The second meeting house in Stewiacke was a frame building—large but ugly in the last degree, but after the plan of the great majority of meeting houses in the Province and in New England States belonging to all Protestant churches, but which happily has been discarded during the last half century, as alike inconvenient and unseemly for the worship of God. But ugly though it was, and inconvenient, there God dwelt, and there the promise was fulfilled, "in all places where I record my name I will come unto thee and will bless thee." It saw many a great day of the Son of Man, and ministers and people went thither Sabbath by Sabbath, and on the Sacrament Sabbath day, as did their spiritual progenitors to the temple at Jerusalem, with their gladsome words in their hearts and on their lips.

"We'll go into his tabernacle and at his footstool bow,
Arise, O Lord, into thy rest, the ark of thy strength and thou.
O let thy Priests be clothed Lord, with truth and righteousness;
And let all those that are thy saints, shout loud for joyfulness."

And so the work of the church went on among young and old, among sinners and saints, till the time drew near when the minister must die. Mr. Graham lived to a good old age, and came to his grave like a shock of corn ripe in his season, in the seventy fifth year of his age, and the forty fourth of his ministry. The minutes of Presbytery bear, that on his death being mentioned it was agreed after some consideration of the afflicting dispensation, to make the following entry: "The long, laborious and successful life of our deceased brother furnishes matter of pleasing reflection to us all, and it is our unanimous wish and prayer that we may be enabled to follow his exemplary conduct to the end. Mark the perfect, and behold the upright, for the end of that man is peace."

The congregation was only a year and two months vacant after the death of Mr. Graham, Dr. Smith being ordained in June, 1830. It is not necessary that I give any lengthened account of the previous life of Dr.

Smith. His life of activity began from the day of his arrival in Stewiacke. He was indeed distinguished before at home both as a christian, and as a christian student who had given himself away to God, to serve him in the gospel of His Son. He was a native of Methven, a village in Perthshire Scotland. His parents were Antiburgher Seceders, and his father was an Elder in United Secession Congregation in that village.

I take the liberty of saying that that congregation and its minister, the Rev. John Jamieson (a man who take him all in all "I ne'er had seen his like before and ne'er shall see his like again") are deeply and reverently connected with my fondest and holiest remembrance of fifty years ago. I was then a home missionary in the city of Perth, having succeeded the son of Mr. Jamieson in that situation, and thus became acquainted with the Methven minister and his family. With Mr. Smith's family and himself I had no acquaintance then, but I believe that the fact I have mentioned, was one of the bands which knit us so closely together in christian brotherhood and which his death only snapped asunder if indeed it did so. He was a student of Glasgow college, and went through the regular arts course, though I do not find that he took a degree, and in addition he attended one or other of the courses of lectures for one session in medicine. He entered the Divinity Hall probably in the session of 1821 and was licensed to preach the gospel in the year 1824. In 1829 he was sent out as a missionary to Nova Scotia, and arrived in Stewiacke on the 4th December. He preached for the first time on the Sabbath following, and in the space of six months from that date he was called and ordained as your minister on the 23rd day of the month of June, 1830. When Mr. Smith took charge of this congregation he found a session of seven members and a communion roll with 138 names attached to it. The members of his first session were Samuel Tupper, James Johnson, John Teas, David Bentley, Robert Logan, George Fulton, and Stephen Johnson. On Dec. 8th, 1830, a few months after Dr. Smith's induction, three new members were added to the session, viz., Charles Blaikie, Hugh Dunlap and William Gammell, and on Nov. 26th, 1835, three more were added viz., John Logan, Eliakim Tupper, and Adam Johnson. Of these thirteen worthy elders who served in office during the early years of Dr. Smith's ministry, only one survives, viz., Eliakim Tupper, who, if he lives till the 26th day of next month, will have served 45 years in the office of the eldership.

It will not be questioned that Dr. Smith was an acquisition to the Presbyterian church in Nova Scotia of very great importance. He was an ornament to her pulpit, a leader in her church courts, an able and successful teacher in her divinity hall, and above all the devoted and painstaking servant of this congregation for 41 years. Under his ministry the congregation enjoyed almost uninterrupted prosperity. As a general fact they had "rest and were edified, and walking in the fear of God and in the comfort of the Holy Ghost were multiplied." He set in order the things that were wanting, and the things that were wrong when he entered on his work; and what minister has not this to do more or less at the beginning of his labours. But by this wisdom and perseverance on the

rival in Stewiacke as a christian, to God, to serve heaven, a village in seceders, and his home that village, and its minister,

"I ne'er had seen deeply and reverence of fifty years, having succeeded in the acquaintance with his family and the fact I have been together in asunder if indeed went through the degree, and in res for one session in the session 1824. In 1829

dwelt in Stewiacke the Sabbath following was called and organized June, 1830. And a session of

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one part, and by his firmness and fortitude on the other, aided by the prayers and pains of his conscientious eldership, the word of the Lord had free course and was glorified.

As years rolled on, and as the congregation increased in wealth and willingness, it was felt that a new church was required to be built. At length a resolution was adopted and carried out to its full completion in the building of this church in the year 1854 at a cost of some 1200 pounds. In the summer of 1853 the frame of a church, the same dimensions as this one, was erected, but was blown down and completely destroyed during a fall of wind, when only partially covered in. This church was opened by Dr. Smith himself, who preached from the most appropriate text, "My House shall be called the House of Prayer for all people."

Two other most important events in the history of the congregation, were the organizing of the congregations of Middle Stewiacke and Spring-side. The first meeting house in Middle Stewiacke, was built some years after Mr. Graham's settlement. The exact date cannot be ascertained, but it was probably about the year 1812. It was a frame structure and was large enough to accommodate the settlement for many years. But the people were not permitted to worship within its walls for any length of time; for shortly after the inside of the building was finished, on a Sabbath morning before the people had gathered for public worship, it unfortunately caught fire and was burned to the ground. The Rev. Mr. Douglas, then of Onslow, who expected to preach in the church that Sabbath morning, collected the people in a convenient place near by and delivered a discourse from the words, "For the time is come that judgment must begin at the House of God; and if it first begin at us, what shall the end be of them that obey not the Gospel of God?" In a short time, however, this building was replaced by another of about the same dimensions. Both of these churches, Mr. Graham describes as "very neat-reckoned elegant in this part of the world." In this latter church, the congregation worshipped till the year 1847, when it was superseded by the much larger and more commodious building in which the people assemble for public worship at the present day.

From the year 1815 when the Musquodoboit section was disjoined from Stewiacke and set off into a separate charge, till the summer of 1866, when Middle Stewiacke was disconnected from Upper Stewiacke and organized in connection with Brookfield into a distinct congregation, Middle Stewiacke received about one half of the minister's service.

The first minister called and inducted into the pastorate of the new congregation of Middle Stewiacke and Brookfield was the Rev. Alexander Cameron. His ordination and induction took place at Middle Stewiacke on the 18th day of September, 1857; and he remained minister of the congregation for nearly seven years, or until July, 1864. After the lapse of a few months, the Rev. J. D. McGillivray was called to this congregation. He accepted the call and was ordained and inducted at Middle Stewiacke, February 7th, 1865. Mr. McGillivray ministered to the people in holy things till the date of his translation to Newport, which took

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place February 14th, 1871; and I hardly need tell you that Mr. McGillivray was followed by the present worthy pastor, the Rev. Edwin Smith. Mr. Smith was ordained and inducted into the pastorate of this congregation at Brookfield, on the 3rd day of October, 1871, and he now ministers to one of the largest, wealthiest and best country congregations within the bounds of our church.

The following are the names of Mr. Smith's Elders in the Middle Stewiacke section of the congregation: Hugh Dunlap, Esq., James Pratt, Samuel F. Creelman, J. J. Brenton, Robert Fisher, George Campbell, and Rupert Fulton.

Number of Families in Middle Stewiacke Section. 73.

Number of Communicants 128.

Amount contributed for all religious purposes in 1879, \$750.00.

Springside was erected into a separate congregation somewhere about 1865 or '66, and the church was built somewhat earlier. It was opened for worship on the Sabbath before the 14th of February, 1859. The Rev. James Sinclair was ordained and inducted into the pastoral oversight of this congregation, on the 10th day of September, 1867, and continued to labor within its bounds up to the date of his translation to Upper Londonderry, which took place Sept. 25th, 1877. He was succeeded by the Rev. John C. Meek, who was called from the congregation of Jebogue and Carleton and inducted into Springside, January 14th, 1879. Mr. Meek is now supported by a session consisting of six members besides the moderator, viz; David Fulton, William Logan, Samuel Johnson, William Deyarmond, Samuel J. Logan, and James J. Creelman. The Hon. Samuel Creelman was a member of this session previous to his removal to Halifax. There are 128 families within the bounds of this congregation and 259 names on the communion roll. During the year 1879 the congregation contributed the sum of \$1005.00 for all religious and benevolent purposes.

There is scarcely a congregation within the bounds of our synod more desirable than Springside. It is compact and limited in its area. The church and manse are contiguous and beautifully situated, and what is of far more importance, there is no ecclesiastical rivalry among the people, some saying we are of Spurgeon, and some saying we are of Wesley, and others saying we are of Christ, and thus shewing that they are carnal and walking as men. They are of one mind and of one mouth, and are as they have ever been endeavoring to "keep the unity of the spirit in the bond of peace."

I may be permitted to explain at this point the relation which the South Branch section has sustained to these congregations in past years. At the time Middle Stewiacke and Brookfield were organized into a separate congregation, the north side of the South Branch was annexed to Middle Stewiacke, and received one fourth of the supply given to the Brookfield section, whilst the south side of the Branch remained in connection with Upper Stewiacke, and received about the same supply from Dr. Smith. This arrangement continued till the year 1872, when shortly before the Rev. Mr. Grant's settlement in Upper Stewiacke, the

north side of the Branch was disjoined from Middle Stewiacke and united to the south side, the whole settlement now forming a section of Upper Stewiacke congregation. For many years the people of this section worshipped in the school house; but in the course of time as the community increased, this building was found entirely too small to accommodate the worshippers. And so in the spring of 1874 the spirited people of the South Branch resolved to provide themselves with a more comfortable place of worship. Plans were immediately devised, building operations were commenced, and in the following spring (April, 1875) a most elegant and commodious church, completed at a cost of \$3000 dollars, was formally dedicated to the worship of the God of Zion. In this church the people of the South Branch now meet regularly for public worship, at least two Sabbaths out of three, and they contribute for the support of Gospel ordinances in their midst about 200 dollars annually.

In the mean time, and notwithstanding the changes which had taken place, the congregation of Upper Stewiacke held its own, and it held on its way prospering and to prosper. Though its numbers were so much reduced and its sources of men and means cut off so extensively, it continued to be, as it is yet one of the foremost congregations of the church. The influence of Dr. Smith increased with his increase of years, and the power and influence of the congregation increased accordingly. His reputation for learning and piety and aptitude to teach, procured for him the chair of Biblical Literature and of Oriental Languages in the Divinity Hall of this church before the union of 1860, and he was continued as Professor of Biblical Criticism and Exegesis after the union in the Divinity Hall in Halifax. The highest honor which any Presbyterian minister can wear, was conferred on him when the University of Princeton bestowed on him the degree of Doctor of Divinity, an honor alike worthy of that great corporation to confer, and of the erudite and venerable divine to receive. The highest mark of confidence and esteem which the Supreme Court of any Presbyterian church can give to any of its members is to put him into the moderator's chair, and this was another honor conferred upon Dr. Smith, and one which he wore worthily during his term of office. There is not much remaining to be told of the life and work of Dr. Smith. He may be said to have been an invalid during the greater part of his life, and as age increased his ailment increased in severity. But he wrought on and never thought (as I suppose at any rate) of retiring from his work, or of seeking the aid of a colleague and successor. Perhaps he acted the wiser and better part in remaining at his post till the close of life—seeing that the congregation continued to rally around him with unabated attachment and fidelity, and seeing that they continued to appreciate his labours and to prosper under his ministry. His last days were peaceful and happy. It was his to enjoy in a very eminent degree, that "peace which passeth all understanding, and to live and die in the assurance of the hope that is full of immortality, the hope which as an anchor of the soul is sure and steadfast entering into that which is within the vale." He died on the 17th of May, 1871, and good men carried him to his burial amidst the love and tears of his spiritual chil-

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ren, sorrowing most of all that they should see his face no more, and his sepulchre remains with us to this day. No storied urn records his worth except in the style which his own severe taste would suggest and sanction; and no animated bust preserves the features of his well known face. If you inquire for his monument *look around you*. "The righteous shall be held in everlasting remembrance."

In November, 1871, the congregation addressed a call to the Rev. Peter Goodfellow, but he declined the call preferring Antigonish to Stewiacke. In the following June (1872) they called the Rev. John M. Allan, a licentiate of our church, but were again disappointed. During the month of October they presented a call to the Rev. Edward Grant which was presently accepted by him, and he was inducted into the pastorate of this congregation on the 16th day of December, 1872, and Mr. Grant is with you until this day. Associated with him in the eldership are Messrs. Eliakim Tupper, Snr., John Smith, Snr., Robert Frame, Robert Deyarmond, Robert Gammell, Jas. E. Dickie, A. N. Tupper, Andrew Logan and Samuel Smith.

"Remember those who have spoken unto you the Word of God: whose faith follow, considering the end of their conversation—Jesus Christ the same yesterday, to-day and forever." "Remember those who are over you in the Lord, and admonish you, and esteem them very highly for their work's sake."

The number of families in this congregation at the present time is 180, the communion roll numbers 290 and the congregation contributed during the year 1873 for all religious and benevolent purposes the sum of \$1281.00

LIEUT.-GOVERNOR ARCHIBALD'S ADDRESS.

MR. CHAIRMAN, LADIES AND GENTLEMEN,

I thank you very much for the opportunity you have given me to be present on this interesting occasion. It is a source of great pleasure to me, once more to visit a people with whom I have had life long relations of the happiest kind—a people who for nearly a quarter of a century sustained me by their confidence and support. But I confess I felt somewhat embarrassed when on reading the note of invitation received from the Secretary, I learned that I was expected to address you on the political changes which had taken place in Nova Scotia during the last 100 years. That is a subject of wide dimensions; it would require much time and research to do justice to it. The memory of a public man, even of an old one, cannot be supposed to extend back much beyond a quarter of the period in question. Unfortunately too, at the time the invitation reached me, I was under a variety of engagements, which gave me no leisure to make the necessary inquiries. I had long projected, and had at last determined, on a journey to Louisburgh, in Cape Breton. This would take up ten days of my time. A visit to Kentville to open the Exhibi-

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tion there on the 29th of September, and other official engagements were to follow my return, so that it was impossible for me, with so little time at my disposal, to do justice to the subject in the shape suggested. Still I felt that, if I could not enter upon it in the form in which your invitation was couched, I could at least try to give a general idea of some great changes which our Province had undergone during the period intervening between the time of arrival of the first settlers on the banks of the Stewiacke and the present moment. A picture of the Province, first, as it appeared in 1780, then as it was in 1830, contrasted with the picture of 1880, which you have in your minds, even though not fulfilling the exact terms of the invitation, would not be without interest to those who are engaged in the celebration of the day. The growth of a Province is like that of a man. In both, a series of changes goes on, imperceptible, if counted by days or weeks, or months, but very marked when tested by longer intervals. It has occurred to me that if I could let you see what our people were doing, and what they were thinking of, and talking about, at these various periods of our history, I might amuse or interest you for an hour. But to understand what was going on in Nova Scotia one hundred years ago, we must have a glimpse of the state of things in England at that date.

In 1780, Lord North was at the head of the British Administration. Lord Mansfield was Chief Justice of the King's Bench. Thurlow was Lord Chancellor, and presided over the deliberations of the Upper House. The Minister to whom, at the time, was entrusted the charge of the Colonies, and who was known as the Minister for America, was Lord George Germaine. Seven years before this period the struggle with the British Colonies in America had commenced. A party of Boston men had boarded three English ships in Boston harbour, and thrown their cargo of tea overboard to show their determined hostility to "taxation without representation." The battle of Lexington, which followed shortly afterwards, was the beginning of a warlike struggle, which lasted from that period till the date of which we are speaking, and two years beyond. Disaster after disaster had befallen the British Army. Any occasional successes which attended efforts to subdue the rebellion, as it was called, were soon wiped out by serious reverses. The great Earl of Chatham, who had sympathised with the Colonists, so long as they confined themselves to legal opposition, contemplated with horror the dismemberment of the Empire, and had lately done all in his power to sustain the spirit of his countrymen. In a speech, remarkable for vigor and brilliancy, and still more remarkable for its being the dying effort of the greatest of English orators, Lord Chatham, had denounced the withdrawal of the troops from America. This speech, powerful as any made in his best days, was attended by circumstances well fitted to deepen the impression it made. At the close of it, the dying patriot exhausted by his efforts, had fallen into the arms of friends by his side, and had been carried from the House of Lords insensible. In less than a month afterwards he was borne to Westminster Abbey to repose among the heroes and great men of the land he loved so well. Chatham was now no more. The impression produced

by his speech and by its tragic sequel had faded away. North was still at the helm. He had been, when the war commenced, the most popular of men. He was a favorite alike of his sovereign and of the House of Commons. Genial and courtly in manner, with good capacity and great knowledge of the world, he had many qualifications for his position. The Chief Justice of the King's Bench, the greatest and most learned of English judges, brought to the support of the Government an eloquence and a culture hitherto unknown on the English Bench. While Thurlow, gruff, coarse and turbulent, but with a gigantic intellect, trained and developed by long usage in the Courts, where he had won his way, unaided, except by his own powers of mind, to the first position, domineered in the House of Lords as if he had been the offspring of a Duke, instead of being, as he was, the son of a country person, tenant of the paupers living of Little Ashfield. These were men of great mark and supported the Ministers, as the Ministers supported the Sovereign, with all their heart and soul and strength, but it was all in vain. England was becoming disgusted with the struggle. Lord North saw that the end was at hand. He begged his Sovereign to accept his resignation, but the King, obstinate as ever, refused to yield and for two long years dragged his unwilling Minister along with him. At last the tide of discontent carried everything before it. North ceased to be Minister. America became a nation.

Now let us see what Nova Scotia was about while this great struggle was going on in England. Our people had remained loyal to the Throne. Halifax towards the last was the headquarters of the British fleets and armies, and from that port went forth many of the expeditions against the Americans.

The Lieutenant-Governor of the day was Mr., afterwards, Sir Richard Hughes. He had been Commissioner of the Navy Yard. The Governor-in-Chief, was Francis Legge, who had been appointed to the office seven years before, and retained it for some time after this period. He had administered the Government in person, but had got into trouble in the Colony by his propensity to meddle. He had insisted upon investigating accounts of public officials which had been settled for 30 years. He had quarrelled with his Council because they would not support him, and then charged them with disloyalty. He ended by making the same complaint against the whole people of the Province. At last he became so obnoxious that he was called back to England, Mr. Hughes filling the post of Lieutenant Governor, for which he drew \$900 a year, while Mr. Legge, a scion of the House of Dartmouth, was living in England, drawing a salary of \$5000 for doing nothing. This nice arrangement appears to have subsisted till 1782, when a change of administration swept away both Mr. Legge, in England, and his Lieut. Governor, Sir Richard here. The Chief Justice of the day was the Hon. Bryan Finucane; the Speaker of the Assembly, Mr. Neabitt.

In these good old days, a seat in the Assembly was equivalent, in many cases, to a tenure for life. The House of 1780 had been elected 10 years before, and sat for over 5 years after this period. It had, in all an existence of more than 15 years. There seems to have been a good

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deal of discussion on the subject of the duration of the Assembly in the House itself, and in this year both Houses concurred in a Bill for limiting it to seven years, but the assent of the Crown was refused, and it was not till 12 years afterwards that the Policy of this Bill was adopted.

Another piece of legislation of that day is significant of the spirit of the times. In the early periods of the Assembly the members received no compensation for their expenses. Ten years before the time of which we are treating, an Act was passed to enable the Counties to pay their representatives. This Act had, for some reason, been repealed; and now, in the session of 1780, an attempt was made to revive it, but the Council rejected the Bill.

One would have expected that when Lieut-Governor Hughes called his Assembly together in 1780, at a period when England was convulsed with the great struggle between herself and her rebellious Colonies, when France had just taken a hand in the game, when the public discontents of England were at their height, he would have made some allusion in his opening speech to the war which was rending the Empire in pieces. But he does nothing of the kind. He refers to a loyal address which the House had passed in the preceding session, he announces that His Majesty had received it graciously and winds up his discourse by recommending unanimity and despatch. The absence of any allusion to the war is the more remarkable that the Lieut-Governor had not long before this received a letter from Lord George Gormaine, informing him that a French fleet and army were collecting at Brest, and that a descent would be made on some part of the British Colonies, and warning him to put his Province in a state of defence. Not only so, but a Minute of Council had been passed during the summer at which Lord George's letter was submitted and it was decided that the Halifax Militia should occupy such points as should be assigned them, and by a subsequent Minute, the Country Militia, to the number of one-sixth of the whole, were, on the application of the General in command of the Forces, ordered to Halifax to assist in completing the works of defence.

There is something in connection with this despatch of Lord George's which, from our point of view, seems almost ludicrous. The document itself bears date the 15th day of February. We may assume from its contents that it was submitted to Council as soon as received. The Council met on the 25th of May, so that this despatch, though sent by a vessel which Lord George designates as a "stout ship of Brook Watson's," sailing directly for Halifax and, therefore, likely to reach its destination with more than ordinary speed, appears to have been over three months on its passage. This circumstance does not seem to have been anything unusual in those days. On the 4th January, it appears by the *Halifax Gazette* of that date, that a ship had just arrived from England, which brought news to the 9th October preceding. The editor refers to the occurrence, not as a thing unusual in itself, but he takes the opportunity naively to remark that though she brought papers containing *late news*, "the printer could get none of the for publication." In our time, when the most trifling incident is flashed across the Atlantic, when a voyage

from England is made in 9 days; imagine what would be our feelings if for 9 weeks we were without news of any kind from the old world. Imagine too, what would be the result if, when important intelligence did come, it was bottled up and refused to the printer. Evidently this was before the era of newspaperdom.

But we must go back to our Governor and his speech. We have said he recommended despatch and unanimity. He seems to have had no reason to be displeased with the reception given to his advice. As for the despatch, the session opened on the 9th of October and ended on the 3rd of November. The business was done in a little over 3 weeks. But then it must be recollected that the members received no pay, and the merit of the despatch may not be entirely due to the wish to gratify the Governor. Whether the same circumstances account for their "unanimity," not one division appearing on the journals of that session, is a question on which we pronounce no opinion.

The journals of this year present some curious features. It would seem that in many of the districts the collection of the Impost and Excise was farmed out. Two gentlemen of the names of Hazen and Simonds, (ancestors no doubt of two well known New Brunswick families) had undertaken to collect the duties at St. John River then within the limits of Nova Scotia⁶ but had not succeeded in obtaining the money, owing, as they say in their petition, "to the enemy's threats against the inhabitants." How threats of the kind referred to could operate to prevent the payment of duties, does not clearly appear, but the Assembly must have been satisfied of the fact, for they voted the sum of £40 to indemnify the farmers for their loss. The House was equally liberal with Mr. George Smith, of Pictou, who farmed the duties for the District of Canso. His claim was founded on a different ground. It would appear by his statement that this was a hard year for the merchants engaged in the fishery, and that in consequence they were unable to pay. Accordingly, Mr. Smith received £85 to console him for not being able to squeeze as much as he had expected out of the suffering fish dealers. At this time the Council consisted of ten members—the Assembly of twenty-six—two from each County, two from the town of Halifax, and one from each of the other townships. In the Assembly appear the well-known names of Dickson, Fairbanks, Archibald, Chipman, Cochrane, and Lovett. At the close of the session, the Royal assent was given to 14 bills, and to all the money resolutions. There was then, and for six years afterwards, no appropriation Act. The Council being thus called upon to pass on each money vote, assented in this way, the claim afterwards made the subject of many a bitter contest, and, finally, wrested from them, that in effect, of amending money bills.

The atmosphere of 1780 may be gauged in some measure by the newspapers of the day. The *Gazette*, which was the only journal then published in the Province, was a weekly paper of four pages, which had been in existence since 1752. Two of the four pages are filled with extracts from English magazines and periodicals. The other two are devoted to advertisements. Many of these are connected with the execution

of legal process. Others are of a miscellaneous character. The latter hold the mirror up to Nature sometimes rather absurdly. There is no editorial, no dealing with questions which occupy the attention of the community. Imagine such a paper now-a-days, when every Little Paddington has its local organ, devoted to the propagation of sound political doctrine, full of thunder, a censor of morals, a terror to evil doers.

The intensely loyal feeling of the Province may be gathered not only from the terms of the address which His Majesty had so graciously received, but from a poem, apparently of Provincial origin, called "the Congratulation"—printed in the *Gazette*. Its spirit may be gathered from a passage, the first two lines of which so delight the author that he repeats them several times in the course of the piece:—

"Joy to great Congress; joy a hundred fold,
The grand cajolers are themselves cajoled.
The farce of Empire will be finished soon—
And each mock monarch dwindle to a loon,
Mock money and Mock states shall melt away,
And the Mock troops disband for want of pay."

This was printed only three years before the peace of 1783 came about, and gave an air of Reality to "the Mock Monarchs, Mock States," and "Mock Money" "of the grand Cajolers." The poet was evidently no prophet.

The varied character of the business of a printer of that day may be gathered from an advertisement inserted in the first number of the *Gazette* for 1780. The public are informed by it that there had been left with the printer for sale the following odd assortment: A thermometer; some elastic trusses, and a few bottles of Maredant's drops. We know what a thermometer is, and have some idea of a truss, but it is not so easy to divine what was the special function of Maredant's drops, or what were the links of connection between the different articles.

Other advertisements would seem to indicate that our military friends of 100 years ago were not quite so exemplary as their successors of the present day. A single number of the *Gazette* contains no less than three advertisements of losses sustained by these worthy gentlemen. One officer had lost his sash—another his uniform hanger—a third his great coat and each offers a reward for the restoration of the missing articles. A little later we find a fourth advertisement for a "steel halbert hanger" lost by another officer. What could have occasioned such a series of disasters to our brave defenders? The losses take place between certain defined points. The Pontac sometimes figures as one of the termini. Can there have been any connexion between the Hotel and the events?

In one of the numbers of the *Gazette* there is a curious advertisement signed by a Mr. Turner, D. P. M. With these initials subjoined to this name, we may suppose the advertiser to have been one of the dignified servants of the Crown, who had condescended to do the work of a Deputy Post Master General. A man of that rank could not be supposed to perpetrate a joke. By his advertisement, it would seem that he had lent a lot of books to friends, who had forgotten to return them. He now begs

them to send the books back, but if any friend had odd volumes of his books, and should prefer to retain them, he wishes to be informed of the fact, so that he might "send the other volumes to complete the set." There is a naive benevolence in this offer which smacks strongly of the times, when the Pontac was the head quarters of Her Majesty's civil as well as military servants.

Another advertisement is suggestive of the changes which trade undergoes. "Mr. Henry Newton informs the public that he has on hand superfine flour, imported by the last ship from England." We should be somewhat surprised to find an advertisement of the kind in a Halifax paper of the present day, but if we follow up the pages of the Gazette we discover that on the 16th March the selling price of flour was declared by the Court of Sessions to be 36s. a cwt., that is about \$12.50 a barrel, or allowing for the difference in the value of money about \$20 in our day. This enables us to see how the merchant could afford to import, but the difficulty remains how the consumer could afford to pay. If our people had now to give \$20 a barrel for flour, there would be a larger consumption than we have at present of oatmeal porridge and buckwheat pancakes.

But we have been long enough hovering around the immediate subject of the day. Let us now enquire what was the condition of the eastern part of Nova Scotia 100 years ago. The borders of this stream were an unbroken wilderness. The nearest inhabitants were at Truro, which had been settled for twenty years or thereabouts. Truro was the headquarters of the eastern section of the Province. When the first adventurers came there, they found 1500 acres of dyked marsh and one hundred acres of cleared upland, from which the Acadian French had been driven a few years before. The fifty-three proprietors who settled Truro in 1761, brought with them 119 head of cattle, and a good supply of farming implements, and were themselves, with their stock of stuff removed to Truro at Government expense. Not only so, but they received, as a loan, to be returned in kind at a future day, 600 bushels of seed wheat. With these advantages the settlers began. The first year was somewhat unfortunate. The settlers did not arrive till the end of May. It took some time to get the seed in the ground. The season proved dry, and an early frost injured the late sown grain. The potatoes were abundant and the supply of hay for cattle unlimited. Next year the seed was got in early, the season was favourable, and every crop abundant. Soon the people of Truro, rich in land, in flocks and herds, presented a spectacle of comfort, and even of affluence, which is seldom found so early in the history of a new settlement. When the axe first resounded in the forests of this valley, Truro was the home of the Stewiacke settler; while clearing his fields on the River he was merely on an excursion. Far otherwise was it with the settlers at Pictou. They had come from the Isles and Highlands of Scotland. They knew nothing of the forest. The mystery of chopping, and rolling, and burning, and grubbing, and planting was to them all unknown: yet there they were, shovelled out on an unknown shore, without experience, or means, or skill, to deal with difficulties

which might have daunted them if they had had all these advantages. Is it any wonder that they suffered terrible hardships? Think of the poor boy of 16, of whom the Rev. Dr. Patterson speaks in his History of Pictou, who went all the way to Truro through the woods, in search of food, carrying his little sister on his back, with nothing for either to eat on the journey but the tail of an eel! This young fellow, whose name was Fraser, lived to become an elder in the Presbyterian Church at Pictou. Verily, the path of future Elders in those days was not strewed with roses. When the Pictou people wanted seed potatoes they had to go to Truro for them, and many a weary settler travelled by the aid of blazed trees, over swamp and morass; over mountain and glen, fording rivers and brooks, to find his way to Truro, and then had to tread the same path home again, carrying his potatoes in a bag on his back. Happy was he when he arrived home and had committed the seed to the ground if he had not to dig it up again to save himself from starving. There were many to whom such good fortune was not vouchsafed. Verily the descendants of these people living in ease and comfort on their fine farms scattered all over the County of Pictou, and enjoying every privilege of an advanced civilization, may well drop a tear when recalling of the trials and tribulations which their ancestors underwent for the first few years after they made their homes on the shores of Pictou harbour.

Beyond Pictou there were no white inhabitants save a few French Acadians at Pomquet, Tracadie and Harbour Bouche. The whole east as far as Cape North, was part of the County of Halifax. The Island of St. John (now P. E. I.) and Cape Breton, and the now Province of New Brunswick were all included within what was then Nova Scotia. Yet the whole population of the country including as it did what was afterwards cut off to make three Provinces, did not much exceed 13,000. Cobequid had about 400 people, and Cobequid then meant, not only the present County of Colchester, but also Pictou and certain settlements at Pictou Harbour, whose names have disappeared from the map.

In the Cobequid so understood the keeping of the peace was entrusted to three of the Patriarchs of Truro, Charles Dickson, Eliakim Tupper, and Robert Archibald. In the Assembly, the Townships of Truro, Onslow and Londonderry were represented. In this year the members were respectively Samuel Archibald, Charles Dickson and J. Morrison.

Of some of the occupations of the people in these good old times we get a partial glimpse in the correspondence of the early Governors, with their official heads in England.

Some time before the date of the settlement of Stewiacke, Mr. Franklyn, then Lieut. Governor, describes the employment of the people of Truro, Onslow and Londonderry; and we may safely conclude that when Stewiacke was settled by men of these townships, their habits and pursuits would be similar. Mr. Franklyn says "the people of the 3 townships made all their own linen, and even some little to spare for the neighbouring towns. In that year they had raised 7524 lbs. of flax, which would probably be worked up in their several families during the winter." These people having for the most part came from Londonderry in Ireland where

the growth and manufacture of flax was an ordinary industry, very naturally introduced the same here. The flax gave them table and bed linens, towels, sheets and shirting and even vests and coats, while many a young damsel of the day disported herself in trousseau made of tow or refuse flax. The style of living at this period was simple. Up to the beginning of the present century, log houses alone were used as dwellings. In Stewiacke, as late as 1813, out of 70 dwellings only 7 were frame houses. Nine tenths of the people were still living in log houses. At present a log house is almost unknown in Stewiacke, entirely so in the older parts of the country.

The model log house was a building measuring about 20 feet by 25, and was usually made of unhewn logs, laid one on top of another, and crossing at the corners, where they were cut so as to fit into each other, dovetailing the building together. The interstices between the logs were stuffed inside and out with moss, which was sometimes plastered over with mortar. The house was warmer than any frame house. The entrance to the house was by a door in the side of the building, generally at the left hand corner, on approaching by the side. The door opened into a little entry or hall, from which a ladder led to the loft; beyond the hall was the chimney and then came a closet. The entry, chimney and closet occupied a strip of the house across one gable end. A similar strip across the opposite gable end was appropriated for sleeping purposes, one part of it was partitioned off and formed a bed-room, occupied by the young women of the family. The other part formed a recess, not separated from the main room, in which was the bed of the old people, raised to a height sufficient to allow a trundle bed, as it was called, that is a small box bedstead on rollers, to be run in under the bed. This was pulled out at night for the accommodation of the younger children who slept in it between the bed of the old people and the fire-place. The young men slept in the loft. The chimney was massive, below it was built of stone slabs, above of sticks fashioned into a hollow square and lined inside with clay. The fireplace was of huge size, and when filled with hardwood sticks, with a big and a little back log behind, and the whole lighted up on a winter evening, it diffused a warmth and a glow unknown in these days of air tight stoves and Franklin grates.

The furniture was scanty, a pine table occupied the middle of the floor, the few chairs were made of turned hardwood posts joined by rounds, the seats consisting of ash splits such as are used in basket work, woven in the same way and stretched on rounds at the proper heights, this made a comfortable chair, except that the back of it was upright. This inconvenience could be avoided by tilting the chair backwards and letting it rest on the two hind posts, while placing the feet on the seat of another chair. The sitter thus found the easy attitude so much affected by our American Cousins, who by the way may possibly trace their taste for tilting to some hereditary instinct due to ancestral habits.

Then as to the outfit for meals, not much was required. A tin teapot, delf cups and saucers were of course, also wooden handled knives and two pronged steel forks. Two large soup plates, one for meat, the other

for potatoes, were all the dishes required for the table. Animal food was used at almost every meal. Indeed the three meals were very much alike. The meat was either pork or beef. Before cooking it was cut into small morsels called *bites*, about the size of the first joint of the fore finger, and then put into a *pau* with fat and fried over the fire—when cooked, it was poured into one of the plates already mentioned, which, with the potatoes in the other plate, were placed in the middle of the bare deal table. The family drew around, each one helped himself to a potato, peeled it, cut it into morsels, and then with his fork selected a bite out of the meat plate, according to his fancy. Sometimes he dipped a slice of his potato into the melted fat in the dish and withdrew it saturated with the luscious fluid. When there were young children, two or three of them could be accommodated round the frying *pau* on the hearth. The mother, in this case, has taken care to leave some of the fat and a few "bites" of meat in the pan, and has sliced some potatoes into it, stirring the whole together, and the children arranging themselves around the pan, help themselves with spoons. Contrast with all this, the present state of things. With frame houses, carpeted floors, polished furniture, china tea service, ivory handled knives, pianos, taking the place of spinning wheels, and Bombazines and Poplins and Silks superseding the woolen, the flax and the tow. Really the life of the present day differs from that of the past, as much as the railroad differs from a highway, or as the highway itself differs from the forest blaze by which our ancestors threaded their way from place to place. But in these old times it was impossible not to get rich. There might not be much money, but there was abundance of everything else, and the life of the day was one which produced habits of steady industry.

There was for women the daily care of the dairy—the churning and making of butter, the baking of bread, the spinning and weaving of wool, and flax and tow. The accumulation of piles of blankets and sheets and towels against the day when the young women were to branch out into housekeeping for themselves. There was for men not only the chopping and burning and rolling and grubbing on the new cleared farms, but they had to take their part in preparing the materials for the industry of the women. They spread the flax in the fields watered and turned it to rot the fibre. They broke it and skinned it and then handed it over to the women to be batchelled, spun and woven, then to be bleached, till it rivalled the snow in whiteness, and last of all to be made up into articles of use and apparel. An industrious, a thriving, an honest and a God fearing people, they were, these ancestors of ours, and we may well be proud, if, with all our advantages, we can challenge comparison with them in the solid virtues, and sound principles for which they were conspicuous.

We have dealt, I fear, at too great length with the first part of our subject. But if I have been at all successful in my object, I have placed before you the materials for forming some conception of what Nova Scotia was one hundred years ago. Now let us march forward fifty years. In the meantime great events had occurred which I cannot stay to detail. But in passing let me say that during this period England has lost an

Empire in the West, and won another in the East. Three millions of subjects on this continent had wandered away from their allegiance. But then, in the East, the victories of Clive and Hastings had supplied their places by over one hundred millions of new subjects. The mother country still marched on in Imperial style. It had lost the materials of a nation, second to none in the world. Yet it had not parted with its prestige. It still retained its ascendancy in the world. A time of trouble and turmoil was this fifty years. When the period began, there was a little Corsican Boy, then only eleven years old, at a school in a small country town in France, in the old Province of Champagne. To all appearance there was nothing extraordinary in him. He had a taste for mathematics but nothing else distinguished him from the other School Boys at Brienne. His father was poor, and had enough to do to pay his son's school bills. The Boy might well have been content to cherish as the highest object of ambition, the chair of a Professor or the command of a regiment. But there was a different fate in store for him. He was to rise step by step till he became Captain, General, Consul, Emperor. He was to make Europe a battlefield. He was to strew the Continent with corpses from Cadiz to Most cow. He was to distribute the thrones of Spain and Naples, of Holland and Wirtemburg among his brothers and brothers-in-law. He was to dominate in Europe, this Corsican soldier, as no descendant of a line of sovereigns had ever done before. All this had happened, but the glorious pageant had faded away. Brothers and Brothers-in-law were in exile, and the great author of all the disturbance had been caged in a rocky islet in the Atlantic, where he had pined away and died. A long peace followed. England, now no longer engrossed in Continental wars, had time to look at home. The Hero of Waterloo was at the Head of the British Government. Less happy in civil, than in military matters, better fitted for the contests of the field than for those of the Senate, his administration was not successful. The spirit of Reform and Liberalism was growing rapidly. The Roman Catholics who for two centuries had been excluded from the Legislature, were now knocking at the door and demanding admittance. The King on the Throne was the 4th George, now sinking with disease. If there was anything, which, with him, was a matter of conscience. It was to exclude the Catholics—on that point he had always been sustained by the Duke. But the tide was now too strong. Not only was the Minister compelled himself to yield but, what was harder still, he was obliged to make his Sovereign do the only thing he could not do without a qualm. Minister and Sovereign had both to bow to the inevitable. Catholic Peers again sat in the Lords, Catholic Representatives in the Commons. But this was only the begining. It was the awakening of the nation from a long sleep. The Corporation and Test Acts were soon to be repealed. The House of Commons to be reformed. Rotten Boroughs that had no population to be swept away. Flourishing cities, counting their inhabitants by hundreds of thousands, to be enfranchised. In the midst of all this turmoil, George the 4th goes to his grave, and his brother the sailor Prince ascends the Throne. The old Duke still holds on, but one unhappy speech made on a question of reform,

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sealed his doom. The Ministry was swept away and the agitation went on till the Reform Bill of 1833 re-constructed the British Constitution, and placed power in the hands of the middle classes.

About this time a new power came into existence, a power that has had more to do with revolutionizing the habits and thoughts of the world than any ten Napoleons could have done. We refer to the introduction of railways. In 1830, the line between Liverpool and Manchester was opened. The Duke of Wellington went down to see the ceremony. Mr. Haskisson, an eminent English statesman, was there too. He had descended from the railway carriage, and was standing on the line talking to the Duke, when he was struck by an engine passing on the other track, and instantly killed. This baptismal inauguration gave a sad interest to the introduction of a system pregnant with such mighty consequences.

Now, let us see what we were about at this time. We had no Catholic Emancipation Bill to pass. We had already got rid of that question setting England an example which she should have set to us. A Roman Catholic had been a member of the Nova Scotia Assembly since 1827. The clause of the oath which rendered it impossible for men of his creed to sit in the Assembly, had been swept away. But if we had not the Catholic question to disturb us, we had others, which were occasioning no little excitement. Mr. Barry, member for Shelburne, had incurred the censure of the Assembly for refusing to make an apology to a brother member, in terms indicated by a committee of the House. He had aggravated the offence by publishing in a newspaper a letter charging the committee with falsehood. The House were indignant, and ordered him to prison. But the crowd sympathized with the culprit, and rescued him from the officers. The members were hooted and pelted by the incensed mob. There was a dinner party the same evening at Government House, to which a number of members were invited. They set out to go in full dress, but were recognized by the mob, assailed with brick-bats, and driven to take refuge in private houses. At several tables that evening there were unbidden guests in full dinner costume, at meagre repasts, which seemed all the more meagre when they thought of the grand dinner at Sir Peregrine's table, which they were unable to reach. The Governor was obliged to dine with half his party, and to listen to the shouts of excited patriots outside, blended with the strains of a military band within. But this was a tempest in a teapot compared with another which was soon to rage.

In the first session of 1830, the House of Assembly had sent up to the Council a Bill, imposing duties on spirituous liquors, among other things, a duty of 1s. 4d. a gallon upon brandy. A similar Bill had been sent up every year since 1826, but by some curious construction of the officials of the day, only 1s. a gallon was collected. The other 4d., though exacted at first, had been afterwards returned to the parties that paid it. This fact came to light only in this Session, and the House, determined that the Act should no longer be open to doubt, now made the law plain. But the Council were opposed to the policy. They thought 1s. 4d. a gallon "a burthen imposed on the commerce of the country greater than

it could bear." It would seem that in point of money the difference was insignificant. The whole yield of the extra 4d. would not exceed £700, and with such a revenue as the Province then had, the addition to the duty would be less than if a 10 per cent rate were raised to 10 and 1-8th. Evidently then, the question, if of importance, was not so from the money involved. The burthen on commerce was the pretence, but not the reason, for the difference that existed. It must not be forgotten that at this time the Legislative and Executive Council were one and the same body, and that the Collector of Customs and the Collector of Excise sat in both. The House of Assembly had no defined power. They represented the people. They could say what the people wished, but that was all. The difference between Representative and Responsible Institutions is well illustrated by the Journals of 1830, which deserve, and will repay a careful perusal. In that Session the House had submitted to a variety of rebuffs. They had appropriated money to the great and cross roads, and sent their resolution to the Council. That body had called for a Conference, at which they had insisted that the money was wrongly distributed. The House adhered to their scale, but met the objection of the Council by providing for roads, which that body thought should receive aid. At another time the Council agreed to two out of twelve additional road votes and rejected the other ten. Clearly such a state of things could not last. The House becomes restive, and when the Revenue Bill comes on they take their stand. They see that representation becomes a farce, if disassociated with power. Now for the first time they begin to speak and act on principles, which in our day are accepted as the very A. I. O. of polities. At first their resolutions have a tentative air: the language is hesitating and uncertain, and it is not till the dispute rages hot, that they assert their rights in language that has the true ring of freedom. One of the resolutions declares that the Assembly, when framing a Revenue Bill, "hold it as their undeniably right, of which nothing has deprived nor can divest them, to fix the matter and measure, the time, the terms, limitations, conditions and qualifications, without augmentation, diminution, or alteration, by His Majesty's Council." But it was long before they reached this point, and perhaps it never would have been reached if the Council had not played the game of the Assembly, by a series of gross and palpable blunders. The Bill had been sent up to the Council on the 29th March. The Act then in force expired on the 31st. There were only two days to spare. On the afternoon of the second day, about 4 o'clock, eight hours before the expiration of the old Act, the Council sent down the new Bill disagreed to. What was to be done? After a few hours not a shilling of duty could be collected on spirituous liquors. There were great quantities on hand. The market would be flooded with spirits, on which no duty would be paid, and £40,000 would be lost to the revenue. For the moment, the House were paralyzed, but next day they introduced a new Bill, imposing the same duty. In the meantime they find out by searching the journals of the Council, that when the old Bill was before that body, it was referred to a committee consisting of the two revenue officers, and a third member who was a large im-

porter of brandy. When the new bill came to be discussed, Mr. Archibald the speaker referred to this as a fact, he referred to it in language particularly guarded and mild. But the Council were incensed, and on the 7th April passed a resolution denouncing the speeches in the other House as 'gross, scandalous and libellous, and a breach of the privileges of the Council.' These resolutions they sent down by their clerk. The Assembly took no notice of the message for three days, when with a dignity which does them credit, they say they are precluded by the uncourteous terms of the Council's resolution from taking the subject into consideration. In the whole Assembly there were only three members who were willing to evade this declaration by a side wind. One of these was Mr. Richard J. Uniacke, junior, son of the Attorney General, Richard J. Uniacke, senior, who had a seat in the Council. Another was Mr. Barr, the former idol of the mob, who had sank into insignificance when left alone, and was now shewing how much he cared for popular rights. The third was Mr. Hartshorne, a representative of the County of Halifax. But though the House declared it would not discuss the resolutions of the Council, they passed on the same day one of their own, not noticing those of the Council, but declaring "the highest respect for their Speaker, their great estimate of his talents, integrity and ability, and setting forth that his public conduct had secured him the confidence of the House and country. This resolution went to a division, and again three only of the members are found in opposition to the rest of the House. When the new bill passed and was sent to Council, they refused to consider it. They took the ground that it was the same bill as the one previously rejected and that it was against the rule to send up a bill a second time in the same Session. In fact the bill was not the same. The title was different. It covered a different period of time. But the temper of the Council was up, and to such a petty technicality as this, the true interests of the Province were to be sacrificed. The members of Council seemed to have lost their heads. Towards the close of the session the Assembly sent up a message on some matter of business. The Attorney General who was in the chair at the time, informed the messenger that the House had behaved so outrageously that the Council would receive no message from them. The Clerk returned to the Assembly. Shortly after he was sent back with another message. The House had passed an appropriation bill, and the object of the new message, was to send up the bill for the action of the Council. The messenger found the doors closed, but he was informally told by a Deputy Clerk that the Council would have none of his message. So the country was not only without a revenue but without an appropriation bill. Such was the embroilment out of which the death of George the IV. opened a way of escape. In these days the demise of a sovereign dissolved the House. George the Fourth's death prevented the necessity of an exercise of the prerogative. The writs for a new Assembly were soon issued, and then came on the great election of 1830—so well known as the one fought on the "brandy question." Of course there could be but one response. Of the three members who had comprised the minority not one was returned. Mr. R. J. Uniacke had gone to the

Bench; Mr. Barry was no longer to prevent Members of Parliament from dining with Sir Peregrine. Mr. Hartshorne's place was significantly filled by Mr. Jotham Blanchard, the editor of the *Pictou Patriot*, who then first entered the Assembly. The new House met on the 8th November. Sir Peregrine had returned from Bermuda and was now at his post. Again we have the old injunction about harmony and despatch. Sir Richard Hughes had used it effectually half a century before. Mr. Wallace had tried it this same year, with the results we have detailed, and now Sir Peregrine repeats the recommendation. The reply of the Assembly was significant. They say by an overwhelming majority, that they will cultivate harmony, "so far as it is not inconsistent with the just rights of the people." This gives the key-note to the new House. One of its first acts was to send up the bill of last session in the same words. The Council saw that the battle was lost, and for fear that a worse thing should befall them, passed the Bill without a word. And so ended the great Brandy question, and the claim of the Upper House to interfere with Revenue or Money Bills.

As I have already stated the population of the Province in 1780 was about 13,000. It had now swollen to over 150,000. The Council in 1830 consisted of 12 members. The House of 41, 15 having been added since 1780. The then County of Halifax (now divided into three) sent four members to the Assembly, the town of Halifax two. The nine other Counties sent two each, and the seventeen other Towns one member each.

In the Assembly of 1830 as in that of 1780, appear the familiar names of Archibald and Fairbanks, Dickson and Chipman, Cochrane and Lovett. The political constitution of the Province at the time was very unsatisfactory. It might have been suitable to the Government of an infant colony, but Nova Scotia had outgrown it. We had been enjoying Representative Institutions for over three score and ten years. We had elected Assemblies ever since 1758, and yet, when the incidents occurred which we have been narrating, the Assembly had no recognised power of any kind. The Council sat in one capacity as a branch of the Legislature, in another as advisers of the Lieutenant-Governor. No member of the Lower House could be of the Cabinet. These men, therefore, who especially enjoyed the confidence of the people, and so became members of the Assembly, were "*ipso facto*" disqualified from being members of the Executive.

The Council as a Legislative body held the power—a negative one, of rejecting every bill. The Council, as an executive body had another power—a positive one, that of filling every office. Before the Assembly could pass a law they required the concurrence of the Council. But when an office was to be filled, the Council required no concurrence on the part of the Assembly. On the contrary, the more a man enjoyed the confidence of the popular branch, the less likely was he to receive the favor of the Crown. In this very year there was a vacancy on the bench. It had occurred on the opening of the first session. Judge Stuart had died in February. In the House there were a number of able lawyers. Besides

the Speaker there were Fairbanks and Murdoch, Stewart and Dickson and Morse; but these men were in the Phalanx of 38, who stood up for popular rights. On the other hand there was Mr. Uniacke, the leader of the gallant three, who fought for the interests of the Legislative Council. Mr. Uniacke could not have been appointed during the session without reducing his party in the House to two, so that the vacancy was kept open till the House rose. On that very day, the 13th of April, was passed the Minute of Council, which put Mr. Uniacke on the Bench and withdrew him from the judgment of his constituents. With such a system it required some courage in a member of the Lower House to oppose any measure favored by the Council. Our institutions were supposed at this time to be framed somewhat on the model of the English constitution; and yet ever since 1688, nearly 150 years, the Government of England had been controlled by the majority of the Commons. Statesmen in England were trained in that doctrine, and we can fancy the amusement of Sir George Murray, the then Minister of the Colonies, when after receiving Mr. Wallace's despatch in reference to the Assembly, he read the journals which reached him shortly after.

While these shewed division after division of 38 to 3 on points on which no question could be raised in England, Mr. Wallace coolly informs the Minister that from what had passed during the Session, "there could be no business conducted satisfactorily with the Assembly." He had therefore prorogued the House and supposed Sir Peregrine on his return would dissolve it. It never seems to have entered into Mr. Wallace's head that the voice of the 38 representatives of the people, who were on the other side, should count for anything.

Promotion for the friends of the Council, dissolution for its enemies—such was the doctrine underlying Mr. Wallace's despatch.

Well dissolution came, and where were the three champions? Mr. Uniacke was cared for and did not need to go to the polls, but Mr. Barry, formerly the idol of the populace was quietly snuffed out; so also was Mr. Hartshorne. The place that knew them formerly, knew them now no more.

A curious institution was the Council of 1830. It comprised a Bishop and four Judges, an Attorney General, and a Surveyor General and two Collectors of the Revenue. Of the twelve members, there was only one who by the greatest stretch of courtesy could be called an agriculturist, only one who had ever been concerned in trade—of the 12 seats, one was given to the Church, nine to officialism, two only could be spared for agriculture and commerce.

How long this precious arrangement would have lasted, but for the fight about the 4d, it is impossible to say. England owes its liberties largely to the refusal of an individual to pay a tax of 20s. improperly imposed. We owe ours largely to an attempt to prevent a tax of fourpence from being properly imposed.

The right of the people, through their representatives, to say what tax they will, and what they will not pay, lies at the root of the question in both cases.

When the spirit of freedom and independence was once roused, it continued to spread. In a short time the Executive Council was made a distinct body, and composed of members of both branches. The confidence of the people, indicated by election to the Assembly, was no longer a bar to the office of Cabinet Minister, and, by and bye, came the completion of the revolution. What was formerly a disqualification, became now a title. Power passed to the popular branch, which, as in England, became the supreme authority. Thenceforth the Government had to be conducted according to the well understood wishes of the people as expressed through their elected representatives.

While these disputes were creating such excitement in the Assembly and in the country, there were some people looking on who considered the whole thing an amusing squabble.

A writer in the *Nova Scotian* of the 8th of April gives rather a graphic account of the fight, which he heads with the well known lines of Butler:—

"Strange all this difference should be,
'Twixt tweedle dum and tweedle dee."

He goes on to give his description of the different views held by the Council and the Assembly on the subject in dispute. Of the Assembly he says:—

"The Commons, by their Speaker, swore the devil might distress them
If ever they renounced their rights while able to possess them;
And fully to express their mind, declared it was their will, sir,
That Council should have nought to do with tax or Money Bill, sir."

Of the Upper House he writes:—

"The Council, on the other hand, with might and main opposing,
And all their rights of ancient date, in black and white disclosing,
Resolved an atom of these rights they would not relax, sir,
And if they pleased, would meddle both with Money Bills and Tax, sir."

To make our picture of the two eras complete, I ought to notice the progress made in journalism during the half century, and illustrate it by extracts from the *Nova Scotian*, now under the charge of Mr. Howe, and from other papers.

I ought not to overlook the fact that just now appeared an excellent history of Nova Scotia—a work written with much ease and grace of diction, and which first drew the attention of our people, and of our brethren in the other Colonies, and in the New England States, to many curious and interesting events connected with our early history.

But my paper has already far out-grown the proportions originally designed for it, and I must postpone, to some future occasion, a work which would afford me much gratification, and which would be, I think, not without interest to an audience like this.

Early Religious History of Eastern Nova Scotia.

ADDRESS BY REV. GEORGE PATTERSON, D. D.

In proceeding to the part assigned me of giving some account of the early history of the Church in the Eastern part of the Province, I must carry you back, not a century only, but nearly three centuries, to the origin of that race usually known as the Scots in Ulster, or in America as the Scotch-Irish, as to them must be given the honour of laying the foundations of religious society in this part of our land. They were originally emigrants from Scotland to Ireland in the reign of James I. in the early part of the 17th century. In the Civil War, of which that country was the seat, partly arising from the desire of the old Celtic race for independence of England, and partly from the contest for religious supremacy between popery and protestantism, the Irish and Spanish, or in other words, the Popish cause was entirely defeated, several of the large proprietors or petty princes of the North of Ireland had fled, leaving their large estates to be resumed by the crown, and other estates having been confiscated, nearly the whole of the Northern Province of Ireland came into possession of the king. To occupy these lands proclamations went forth through England and Scotland, inviting colonists to settle in Ulster. This was responded to by many in Scotland, who about the year 1610 began to pour across the Channel to occupy the lands allotted to them. In the year 1641, in consequence of the rebellion, some Scotch regiments having been sent over, with them were sent some Presbyterian clergymen, as regimental chaplains, who, with officers as ruling elders, formed the first Presbyterianity in Ireland at Carrickfergus in 1642. In the subsequent reigns their number was increased by those who fled from persecution in Scotland. Of their subsequent history, I cannot speak at length, but I must say a word of their character and their work. They were a hardy race. They were Protestant as has been said to the marrow of their bones. They had tasted the sweets of liberty and were prepared to stand forth the friends of civil and religious freedom, even at the cost of life. If the original settlers were not a race of saints, God so blessed the ministry of the word among them that perhaps no more God-fearing race can be found anywhere.

Of the services which they have rendered to the world, history has taken charge, and the noble record she will not willingly let die. Occupying the poorest part of Ireland, they have made both the natural and moral wilderness to blossom as the rose. They have made it the home of order, peace and quiet in a country the most noted in Christendom for disorder, riot and bloodshed. They filled it with a people noted for industry, enterprise and comfort, alongside of a race noted for thriftlessness and poverty. They have made it a land of intelligence and virtue, where around them ignorance and superstition are the densest.

And then on the broader field of the world's progress, the historian particularly of the British Empire, would have a different story to tell, but for those old Scots of Ulster. Who is not familiar with the part which they had in the last great struggle, which secured the triumph of civil and religious liberty, on the ramparts, Enniskillen and the never-to-be-forgotten walls of Londonderry, and I may say that in this valley I have received traditions of that celebrated siege from the descendants of those who suffered in it. It is not too much to say, that but for them the Stewarts might have continued to occupy the throne of the British Isles; the free constitution of which Englishmen boast, which has carried the principles of freedom and constitutional order through the regions colonized by her, and has presented the model

THE STEWIACKE CENTENARY.

for all other nations, might have been still a speculation ; and Popery might have regained possession of these old Islands, reducing their population to the level of those of Spain or Connaught.

Now it is to this race especially that the Eastern part of the Province is indebted for what it is, socially and religiously. Circumstances in the first half of the last century led to a large emigration to America of this race, where they have acted a prominent part in the advancement of all the great interests of that country. Among others one band founded a town in New Hampshire, which they called Londonderry, after their original home. During the war on this continent between the English and French, which ended in the overthrow of French power by the capture of Louisburg and Quebec, some of them had been embodied for active service, and served at Fort Beausejour. Some of these having passed through Truro, were attracted by the rich marshes which had been left vacant by the expulsion of the French Acadians, and on their discharge a number of them returned with some of their countrymen to settle permanently. In the years 1760 and 1761, the townships of Truro and Onslow were settled from New England. Of those who settled the latter a number were from Massachusetts and in religion were of the old Puritan stock, but most of those who settled Truro were of the Scotch-Irish from Londonderry, N. H., and it may be observed that while from finding some of the old French barns standing, they gave the name Old Barns to the lower part of the township, they called the Upper, now forming the Town of Truro, Derry after their original home. Col. McNutt, one of their countrymen, under whose management these two townships had been settled, also brought out a band direct from Londonderry in Ireland. They arrived in Halifax, October, 1761, in the ship Hopewell, a name of good omen, and which ought to be as dear to the people of this district as the Mayflower in N. England or the Hector in Pictou. A number of those brought out by him, settled in Londonderry, and a few others went to the County of Cumberland, where about the same time a colony from New England settled.

It will thus be seen that this County was at first mainly occupied by this race, and as there was then no English settlement East of Truro, they were mainly concerned in the laying the foundation of society in this part of the Province. And when I mention the names of the Archibalds, Fultons, Johnsons, McKeens, Millers, Logans, Blairs, Creelmanns, McCurdys, Barnhills, Deyarmonds, Bairds, Crows, Hamiltons, Fishers, &c., you will at once see that the Scotch-Irish form the very back-bone of the population. There were a few original Scotch (for some infusion of that element is necessary to the preservation of any society,) such as the Christies, Smiths, Dicksons, Yuills, Gammells, and a slight spice of English Puritanism in such men as the Putnams, whose ancestors came to New England in the reign of Charles II. if not in the Mayflower, in as good a ship. But the names I have given are sufficient to show how society in these and adjoining counties has been moulded by the Ulstermen.

But we have referred to these things, particularly with the view of showing how upon them depended its moral and religious character. They were a God-fearing race, carefully and religiously trained. They were strict, some would say stern, in morals, and exact in the observance of religious duties, particularly of family religion in the forms of family worship and family catechising and I need not say that these habits were impressed upon the generation trained by them and to a large extent remain to the present day. And I may say that their influence has extended not to the Presbyterian Church alone. Dr. Allison on the platform is of the same stock. The late Mr. Morrow was a grandson of one of their ministers. And I believe that Mr. Dimock will admit that there are not better men and women in the Baptist Church than those who sprang from this stock. (Mr. D. cordially assented.)

With their habits and character, we may suppose that one of their greatest privations in this new country was the want of public ordinances. They sought indeed to keep the fires of devotion burning at the domestic hearth by the regular performance of family worship; and I find in a letter from the Presbytery of New Brunswick, N. J., they were commended for meeting together for prayer and reading, from which it appears that they were in the habit of holding assemblies of their own. But we may suppose that they should still long for regular ministerial services, that they might enjoy religious ordinances as in the land of their fathers. Accordingly it is mentioned by Haliburton, that the settlers of Truro in 1762, wrote to Col. McNutt to Glasgow, to obtain for them a Seceder minister. This correspondence is now not known to be in existence, and I have been inclined to believe, that there might be a mistake of a year in the date. At all events in the year following, (1763) a formal petition was prepared to the Associate Presbytery of Glasgow for a minister. But this never reached its destination. In the following year it was renewed in more earnest terms.

And here our attention is called to a point that has an important bearing upon the subsequent progress of religion in the Eastern part of the Province, and that is, that their application was to the Secession Church. How did this happen, and here we must notice the singular connexion of events in Providence. In the year 1733, the Secession was formed in Scotland on the ground of patronage and false doctrine in the established Church. The state of the North of Ireland was somewhat different from that of Scotland. There was no patronage there, but regulations had been adopted by the Synod, giving greater power to the rich in the selection of ministers, which gave offence to the poorer classes. But besides, men had been admitted to the ministry holding Arian sentiments, without subscribing the Confession of Faith, and in many pulpits grossly Pelagian sentiments were taught by men who had subscribed an Orthodox Creed; and there had been shown in the Synod great want of faithfulness in dealing with this state of things. Hence many pious souls were grieved. When the intelligence reached the North of Ireland of the struggle in Scotland which led to the formation of the Secession Church and of the proceedings of the Presbytery, they were deeply interested and only three years after the formation of the Presbytery an application was forwarded to them from Ireland for supply of preaching. And from the year 1742, Secession missionaries visited the North of Ireland, where they were gladly received by the pious, though often the poorer classes of the community. These missionaries were in labours abundant, and though their message was joyfully received by many, they met on the other hand much opposition, and were subjected to severe persecution. But they were successful and several Presbyteries and a number of congregations had been formed before the emigration of the settlers of Truro and Londonderry. But what we have to notice is that a number of the most pious of the settlers were from the Secession. I have met in this valley traditional memories of the Secession ministers, such as Reid of Limavady or Stewart of Donegal. They had brought with them some of the writings of the first Seceders, which were read by their neighbours as well as themselves, who thus were impressed with the piety and orthodoxy of their writings, so as to be ready to unite in seeking a minister of that body.

It was in this way that application was first made from Nova Scotia to the Secession for ministers and we cannot help noticing the chain of events in Providence by which the evangelization of these Eastern parts of the Province was affected. The Secession sent missionaries to Ireland who sowed the seeds of divine truth in the midst of prevailing deadness and indifference. These seeds took root, producing odly plants of the Lord's planting, which were carried across the Atlantic and took root in our Western wilds. Thence

were sent back to Scotland those appeals that brought from the Secession Church of Scotland, three faithful men who amid toil and privation first planted the gospel throughout our Eastern Counties. And we cannot but regard it as of the good hand of the Lord, that they were so directed. That body was the only one in Scotland at the time and almost the only one in Britain, that was sending missionaries abroad. And thus were obtained those faithful men, through whose labors our moral wilderness was made to blossom as the rose.

The first minister however in the Eastern part of the Province did not come from this source. There was a minister in Cumberland of the name of Mr. Sutton, a New England Puritan, at a very early period, but I cannot be certain how early or that he was the first; but the first Presbyterian minister in this Province was the Rev. James Lyon, who was ordained by the Presbytery of New Brunswick, N. J. in December, 1764, as a missionary to Nova Scotia, and by their minutes, it appears, that his ordination was hurried, as there was an opportunity then offering of his proceeding to Nova Scotia. And immediately after his ordination the minutes say that "whereas application has been made by the people of Halifax and other parts of Nova Scotia for ministers of the gospel, and particularly by Col. Alex. McNutt, the Presbytery appoint Mr. J. Lyon to go and officiate in said colony at discretion for the space of ten months or longer, if the state of affairs require it." He must then have arrived in Dec. 1764, or Jany. 1765. In the latter year he was in Halifax. He was one of a company called the Philadelphia company, who received a large grant, extending from the Eastern bounds of the Township of Truro to Pictou, embracing most of the Western and Northern parts of the latter county, and who commenced the first settlement there. It appears that in sending their settlers, the Company had arranged that he should be minister to them. Accordingly we find him in 1769 residing in Pictou, but afterward for several years he resided in Onslow. I never heard much about him.

But to return to the petition from Truro. It came before the Associate or Burgher Synod in May, 1765. Nothing was done at that meeting but in November following, the Synod appointed the Rev. Daniel Telser and Mr. Samuel Kinloch, probationer as missionaries to America. Mr. K. came to Truro by Philadelphia, arriving in the summer of 1766, and was received with the utmost cordiality, and his labors gave general satisfaction to the people. He also preached in the neighboring settlements so that a desire was awakened in them for a permanent dispensation of gospel ordinances. Accordingly a petition was sent for his continuance in Truro, and at the same time one from Londonderry for another minister. Mr. K. was called to Philadelphia and Truro, but the people of the former place agreed to surrender their claim in consequence of the more urgent necessities of the latter. But he declined both calls and returned to Scotland in 1769.

The next Presbyterian minister who arrived on the scene, and the first who remained in Nova Scotia, was the Rev. James Murdoch, a native of the North of Ireland where the family had been settled apparently from the first migration of the Scots. He was missioned to this Province by the General Associate or Antiburgher Synod in the year 1765. But he did not go that year owing to a call from a congregation in Ireland. But in September 1766, he was ordained by the Presbytery of Newtonlimavady and arrived in this Province in the following spring, being intended for Cumberland; but though he did preach there, yet he soon after arrival settled in Horton, so that he had little to do with the work in Eastern N. S. He died at Meagher's Grant where he had spent his last years in 1799.

In consequence of the urgent petitions that continued to be sent to Scotland, the Associate Synod, at their meeting in 1767, appointed the Rev. Daniel Cock, then settled near Greenock, to proceed to N. S. For reasons

which are now unknown, this appointment was not then fulfilled. But it was renewed at a meeting in August, 1769, when it was also agreed that the Rev. David Smith of St. Andrews should accompany him.

Mr. Cock proceeded to his destination and arrived in Truro in the summer of 1770, and was called by the people in Truro to be their minister in September of that year. I may note the terms of the call. The subscribers bound "themselves, their heirs, executors, administrators and assigns to pay the full sum of sixty pounds for the first two years, seventy for the next two years, and eighty for the time to come, one half in cash, and the other half in neat stock or produce at cash price." But even on such a salary it would seem that he could indulge in luxuries denied to most of his people, for it is recorded that he and David Archibald and John Johnston were for some time the only three men in the township who wore boots. Mr. Cock returned to Scotland for his family, as also for the purpose of being regularly loosed from his old congregation, and soon after his departure. Mr. Smith arrived, in the interval and was called by the people of Londonderry, and settled among them in 1771, but continued to supply both congregations till Mr. C's return, in 1772, when they took the charge of their respective flocks.

For years these two lived and co-operated as brethren in love and unity. They were the only ministers, not only in this county, but in the whole Eastern part of the Province. They labored especially among their own flocks, but they took their turn in supplying vacant settlements, and in this way gave temporary supply to Cumberland, Tatamagouche, Pictou, Cornwallis, &c., and as you have heard to Stewiacke and Musquodoboit. We need not speak of the labor which this involved in a country where there was scarcely the name of a road.

These two fathers must be regarded as the founders of the Presbyterian Church in Eastern N. S. They not only built up flourishing congregations themselves, but they planted and watered others in the regions around; and it was by the urgent petitions forwarded by them that other ministers were induced to follow and take part with them in the work.

In the vessel which brought out Mr. Cock came one man whose name I deem worthy of special mention—James Davidson. By this time the settlement of Pictou had commenced, first by the arrival of a few settlers from Pennsylvania in 1767, then by 30 families of Highlanders in the ship *Hector* in 1773. Mr. Davidson settled in Pictou and taught school, but we notice him especially from the fact that he gathered the children together for religious instruction on the Sabbath day, having thus established the first Sabbath School in Nova Scotia, probably the first in the Dominion, and some years before Raikes began his work.

Several other ministers having arrived, a Presbytery was formed on the 2nd August, 1786, by the name of the Associate Presbytery of Truro, being the first in the Dominion. The Rev. James McGregor arrived just at that time, but did not join the Presbytery. Time would fail me to tell of his labors, and this will form a convenient point at which to stop in sketching the early religious history of the Eastern part of the Province.

And now permit me a few reflections in conclusion, and, as some of you sometimes hear in our sermons, by way of practical improvement from what has been said.

And first, let us be thankful to God for such an ancestry. "The glory of children is their fathers," and the people of these regions have reason to thank God for the class of men who, in his Providence, were sent to people these Western wilds. We see the wretched state of society in many parts of the Western States, which are being first occupied by the loose characters that have floated away beyond the bounds of civilization. Independently of the reckless and disorderly population of the mining regions of California and Colorado, we may find agricultural settlements where the Sabbath is no

distinguished from other days. What a blessing it has been that God so ordered events that so much of the older portions of America were originally settled by a people so eminently moral and God-fearing, even if in order to this he employed the persecution raised by Satan against them. And in this respect no place that I know of has more reason to be grateful to the Supreme Ruler among men than the people of this place. The most of you can boast of having sprung from the same race which defended Londonderry; some of you can trace your direct descent from the men and women who actually suffered in the siege—men who, when gaunt and weak from famine, while able to stagger to their guns still raised the cry “No surrender”—and I know no nobler descent on earth. These men stood in the very Thermopylae of constitutional liberty and Protestant truth. And their descendants from whom you are more immediately descended were not unworthy of them.

But this only involves you in more serious responsibility. You are called to imitate their virtues, and hold fast their principles. We are inclined to look back upon the generation, who laid the foundations of our civil and religious institutions, in a spirit similar to that expressed by the language in which the prophet describes the generation which first occupied the land of Canaan. “Ah I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. Israel then was holiness to the Lord and the first-fruits of his increase.” They may have had their errors; let us profit by them, but still they were a noble race and have left us a noble heritage, and we are under every obligation to maintain those principles of gospel truth, and those moral and religious habits which, through the blessing of God, made them what they were, and to which we are indebted so largely for all the temporal and spiritual blessings we enjoy, and upon which the advancement of the whole community in all its interests has been so dependent. We read of old that the children of Israel “feared the Lord all the days of Joshua and the days of all the elders that outlived Joshua,” but the new generation forgot God’s works and did not walk in his ways. Shall a similar state of things be exhibited in this quarter? Rather shall we not feel bound that the things “which we have heard and our fathers have told, we will not hide from their children, showing to the generation to come the praises of the Lord, and his strength and his wonderful works that he hath done. For he established a testimony in Jacob and appointed a law in Israel which he commanded our fathers that they should make them known to their children; that the generation to come might know them, even the children which should be born, who should arise and tell them to their children; that they might set their hope in God, and not forget the works of the Lord, but keep his commandments.” And thus, as was expressed in the first petition of the people of Truro for a minister, the great religious principles so dear to them, and maintained at so heavy a cost of toil and even blood, be transmitted to their posterity while sun and moon endure.

REV. D. W. C. DIMOCK’S ADDRESS.

After referring in touching language to the memories—both painful and pleasant—of one hundred years, he said:—The part assigned me in the duties and services of the day, is of an historico-religious character—may be called the moral and religious efforts of our fore-fathers and progenitors. It is my privilege to present a brief account of the Baptist body, who have lived and laboured in this place, residents or descendants of former generations. The

Baptists were later by many years, in this southern part of Colchester, than in the northern and western parts of the county, and of course preceded by many years by the Presbyterian body. In another part of Stewiacke, a congregation was formed about fourteen or fifteen years prior to the one in this place, while that in turn was an off-shoot of the long previously formed body in Onslow—thus connecting the three bodies, Lower Stewiacke, Upper Stewiacke, and Brookfield, with the older and Mother Church in Onslow, and which indeed was the centre, from which has radiated through the country the twelve churches exclusive of itself, now within the precincts.

This church was connected with the Lower Stewiacke Church from 1832 until 1850. Over the congregation as then united the late Rev. James Munroe, of Onslow, presided, and subsequently Rev. George Richardson. Both these laborers have passed from the toils and ministry of this life to their rest above.

Among the early resident Baptists in this place was the late Abraham Newcombe. He was at his settlement in this place a member of the Rev. Mr. Graham's church. When the Rev. Mr. Graham left Cornwallis to take charge of the Presbyterian congregation in this place, Mr. Newcombe was so attached to his pastor, he resolved to accompany or follow him to his new home, and accordingly settled in Stewiacke about the year 1803.

Mr. Newcombe subsequently embraced the sentiments of the Baptists, and was baptized by Rev. James Munroe, who was at the time pastor of the Baptist congregation in Onslow.

The speaker first visited this place just verging on forty years ago, and was then pastor of the Baptist congregation in Onslow and Truro. The visit here resulted in an engagement to the pastorate, to serve one-fourth of the time. The first sermon preached in this place by a Baptist minister, was preached by Rev. Dr. Tupper, on the 15th of Feb., 1819. The text on the occasion being Rom. 6. 2. 3.

In giving Mr. Newcombe to the Baptists, the Presbyterians bestowed no insignificant boon, and if the former are not ashamed of their paternity, the latter, I hope, may not be ashamed of their descendants.

For some time the body worshipping here was a branch of their earlier founded brethren in Lower Stewiacke. It became a distinct church during the pastorate just mentioned; and, though few in numbers, has not been altogether dormant, with reference to its moral and religious obligations.

In educational matters, this body has been active, forward not only in the common school, and fostering in connection with others in the community, the general interests of our common school system, but also in forwarding the higher education. Thousands of dollars the congregation has contributed to this object.

It may be worthy of notice in passing that as a member of the associated religious body to which it belongs, at one of the anniversary meetings of that body, this church, by its delegates, gave a unanimous vote assenting to and recommending a general taxation as the surest and most successful mode of promoting common school education.

This session, at which the resolution was passed, was held in this county.

This was probably the first religious body in the Province that adopted this course, so as to pronounce upon it in this public manner. This was previous to legislation on the subject by our Provincial Parliament. So that when our present system of common schools was inaugurated and carried through the Legislature, to effect which His Honor, our present worthy Lieutenant-Governor, took so active and earnest part, the general body, of which this church was a constituent member, was quite ready to chime in with the Legislature in the matter.

Quite a staff of teachers have also emanated from this small body, which is further evidence of its interest in education. About thirty have been, or

THE STEWIACKE CENTENARY.

are, engaged in the teaching department, five of whom are, or have been, teaching high schools or academies. A little incident with regard to one of these may perhaps be allowed: When first coming to this place to labour, a little girl found it difficult to keep run of the weeks, so as to know the week I should arrive. A plan was suggested. Four little pegs were provided. Every Thursday one was removed to another apartment in her drawer, the last one indicating the day of arrival. Scarcely passed a decade, when at a female seminary, that little girl was a graduate and publicly won a diploma—the next account of her, she was herself at the head of a similar institution in the capital of an adjoining province. A brother of the same young lady is now at the head of a Literary and Classical Institution, near Boston. Thus intellectual and progressive Massachusetts, accepts one of our Stewiacke young men for Principal of one of its Academies. Of the teachers and other professions about twelve are Alumni of Acadia College, either graduates or having taken partial course there—and several are graduates of the Normal College.

Two from this congregation have entered the Medical profession.

One, a graduate of an American Medical Institution, lived but a short time after the completion of his profession; the other, a graduate of the Halifax Medical College, still practices his calling.

The church has sent out quite a number of ministers of the gospel; and it seems worthy of note, that there are among them some of the near descendants of the already noticed Abraham Newcombe—his son, four grand sons and one great-grand son; and a grand daughter allied herself to a minister. Two of these ministers finished their course before the heavy weight of years pressed upon them. Thus six ministers are the descendants of that worthy man.

Since its existence as a distinct body, the congregation has built two houses of public worship. A remark, jocularly made by the late Rev. Mr. Sprott, a gentleman known by most present—passing by the houses of worship first built—is indicative of the spirit of energy possessed by the small body at the time: "Look at what these Baptists have done. I could put them all in a Yankee waggon and drive them out of Stewiacke, and yet they have erected and finished a house of worship."

But the first house received a severe scorching inside and though rejuvenated did not satisfy, and a second, now occupied for six or seven years, is more suitable.

In the review of but four decades, great changes have occurred. Glancing along the lines of these decades, I see evidences of success, in various departments.

At the commencement of this period, I was, I think, the only settled pastor of our body in the county; the places I then supplied now contain, of pastors, resident ministers and Licentiates, nine. Only three houses for public worship were owned then. Now, at least ten are possessed by the body. But, while progress is manifested in general, the congregation in this place has suffered many losses of members. Marriages, removals, and deaths have diminished; and, although there have been more additions than diminutions, yet the progress has been by these greatly retarded. I look at the little plot of ground, the cemetery alongside of this church, and remembering the first interment therein made, whose funeral service I performed, and now count the mounds and headstones, I see increased population in that direction, which has lessened the living membership.

In conclusion, permit me to congratulate the inhabitants of this place on the celebration of their first centenary. The event is auspicious—it will not be without its influence—progress will be aimed at for the future. We must not do merely what our fathers did; a mere *status quo* will not suffice. *Excelsior*

must be written upon our banners. Duty to our God and to our country demand advances.

Everything about us is on the move—buried cities of past generations are being exhumed and spread before us—science is revealing long concealed wonders—commerce is constantly disclosing new marts of trade—husbandry is producing prodigious results under scientific treatment of evils, flocks and herds seem almost of different genera, and implements of husbandry multiply indefinitely the power of human labor.

Our destiny as a people and a country is greatly in our own hands. We deny not, we ignore not a supervening Providence, shaping men's ends. But we ask what are the indications of providence, what its voices! "Go forward," it utters to all, especially to the young. Get knowledge and apply it. Read, *read, READ*. Think, think, think. Work, *work, WORK*.

To all the inhabitants of Stewiacke, then, I say, using the words in their good old English meaning. "I wish you a hearty good luck."

APPENDIX. A.

List of professional men, members of Parliament, etc., natives of Upper and Middle Stewiacke:—

CLERGYMEN (PRESBYTERIAN).

- 1 Rev. E. T. Jeffers, D. D. President and Professor of mental and moral science, Westminister College, New Wilmington, Pennsylvania, U. S.
- 2 Rev Samuel Johnson, Chipman, N. B.
- 3* Rev. S. Fulton Johnson, late missionary to Tana, New Hebrides.
- 4 Rev. James W. Johnson, New York.
- 5 Rev. Fredrick Johnson, Nebraska.
- 6 Rev. D. F. Creelman, M. A., Shelburne.
- 7 Rev. John A. Logan, Acadian Mines.
- 8 Rev. Richmond Logan, M. A., Sheet Harbour.
- 9 Rev. Graham C. Campbell, missionary to Gaboon, West Africa.

BAPTIST.

- 1* Rev. Samuel Bentley, Halifax.
- 2* Rev. James Newcombe, Wolfville.
- 3 Rev. Eliakim M. Archibald, P. E. Island.
- 4 Rev. Isaac C. Archibald, Wolfville.
- 5 Rev. Arthur C. Chute, (licentiate) Wolfville.

METHODIST.

- 1 Rev. Edward Francis, United States.

PHYSICIANS.

- 1* William Archibald, M. D.
- 2 F. S. Creelman, M. D., Maitland.
- 3 R. B. Smith, M. D., Upper Stewiacke.
- 4 R. Cox, M. D., Upper Stewiacke.
- 5 J. R. Chute, M. D., Sheet Harbour.
- 6 James Sibley, M. D., residence unknown.
- 7 William Campbell, M. D., Boston.

Hon. Samuel Creelman, M. L. C., commissioner of PUBLIC WORKS and M'NFS.

F. W. Kelly, Ph. D., McGill College, Montreal.

Persons whose names are marked thus * are dead.

APPENDIX B.

Complete list of the Elders of Upper and Middle Stewiacke.

REV. JAMES MUNRO, MISSIONARY, 1792 TO 1794;

ELDER'S NAME.	DISTRICT.	DATE OF ORDINATION.	DATE OF REMOVAL.
Eliakim Tupper, Esq.	Upper Stewiacke	1793	
Alex Stewart, Esq.	"	"	Removed
Samuel Tupper, Esq.	"	"	
John Johnson *	"	"	Died 1796
Col. Robert Archibald	Up. Musquodoboit	"	
Matthew Johnson	"	"	

REV. DUNCAN ROSS, Minister, (Stewiacke only), (Antiburgher,) 1795-1800.

Robert Gammell	Upper Stewiacke	about 1798	
Samuel Fulton	"	"	
James Johnson	Middle Stewiacke	"	Remov. to U.S.

REV. HUGH GRAHAM, PASTOR, 1800-1829.

Eliakim Tupper, Esq.	Upper Stewiacke	1793	Died Aug 22, '10
Samuel Tupper Esq.	"	"	
Matthew Johnson	Up. Musquodoboit	"	Died Jan 20, '25
Col. Robert Archibald	"	"	
Samuel Archibald	"	"	
Robert Gammell	Upper Stewiacke	1798	Died Nov. 7, 53
James Johnson	Middle Stewiacke	"	
John Teas	"	1812	
George Fulton	Upper Stewiacke	"	
David Bentley	"	"	
Robert Logan	"	"	
Stephen Johnson †	"	about 1824	

REV. JAMES SMITH, D. D., PASTOR, 1830-1871.

Samuel Tupper	Upper Stewiacke	1793	Died Aug 29, '31
James Johnson	Middle Stewiacke	1798	" Oct 11, '42
John Teas	"	1812	" '54
David Bentley	Upper Stewiacke	"	Feb 11, '43
Robert Logan	"	"	Dec 31, '35
George Fulton	"	"	Mar 5, '58
Stephen Johnson	"	"	Resigned
Charles Blaikie	"	Dec. 8, 1830	" Oct '67
Hugh Dunlap	"	"	" Sep 12, '52
Wm. Gammell	"	"	" Aug 21, '48
John Logan	"	Nov. 26, 1835	" Mch 23, '63
Eliakim Tupper, Esq.	Middle Stewiacke	"	
Adam Johnson	Upper Stewiacke	Jan. 2, 1851	" Aug 16, '62
Hor. Samuel Creelman			

* JOHN JOHNSON was ordained in Truro before he removed to Stewiacke.

† STEPHEN JOHNSON was ordained an elder in Truro before he removed to Stewiacke.

THE STEWIACKE CENTENARY.

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ELDER'S NAME.	DISTRICT.	DATE OF ORDINATION.	DATE OF REMOVAL.
David Fulton	Upper Stewiacke	Jan 2, 1851	
William Creelman	"	"	
Andrew Cox	"	"	
James A. Logan	"	"	
John Johnson	"	"	
Abraham Bentley	"	"	
Daniel Yuill	"	"	
Timothy Putnam	Middle Stewiacke	"	
Archibald Rutherford	"	"	
Samuel Johnson	"	"	

UPPER STEWIACKE CONGREGATION.—*Rev. James Smith, D. D., Pastor until 1871; Rev. Edward Grant, Pastor, 1872 to the present time:—*

Eliakim Tupper	Stewiacke Village	Nov 26, 1835	
Hon. Samuel Creelman	Eastville	Jan'y 2, 1851	
William Creelman	"	"	Died Sept 9, '57
David Fulton	Pembroke	"	
Andrew Cox	Eastville	"	" Jan 3, '63
James A. Logan	Cross Roads	"	" Sept 17, '69
John Johnson	"	"	" Feb 25, '74
John Smith, Sen.	Otter Brook	Nov 20, 1861	
Robert W. Frame	South Branch	"	
Abraham N. Tupper	Village	June 2, 1867	
Robert Gammell	Cross Roads	"	
George Forbes	S. Side River	"	
Jas. E. Dickie	Village	"	
Robert Deyarmond	South Branch	"	
Samuel Ashmore Creelman	Meadowvale	June 7, 1868	
Andrew Logan	Cross Roads	Sept 10, '68	
Samuel Smith	Otter Brooke	"	Died May 4, '70

MIDDLE STEWIACKE CONGREGATION.—*Rev. Alex. Cameron, Pastor, 1857-1864.—REV. JOHN D. MCGILLIVRAY, Pastor, 1865-1871.—REV. EDWIN SMITH, Pastor, 1871—.*

Adam Johnson	S. Side River	Nov 26, 1835	
Samuel Johnson	"	Jan'y 2, 1851	
John Smith	"	Nov 20, 1861	
Robert W. Frame	South Branch	"	
Hugh Dunlap	Otter Brook	"	
James Pratt	Smithfield	"	
James Frame	N. Side River	June 17, 1872	
Samuel F. Creelman	Otter Brook	"	
Jas. J. Brenton	S. Side River	Jany 2, 1876	
George Campbell	Otter Brook	"	
Rupert Fulton	N. Side River	"	
Robert Fisher	"	"	

THE STEWIACKE CENTENARY.

SPRINGSIDE CONGREGATION—*Rev. Jas. Sinclair, Pastor, 1867-1877; Rev. John C. Meek, Pastor, 1879—*

ELDER'S NAME.	DISTRICT.	DATE OF ORDINATION.	DATE OF REMOVAL.
Hon. Samuel Creelman	Cross Roads	Jan 2, 1851	
David Fulton	Pembroke	"	
John Johnson	Cross Roads		
Samuel Johnson	Pembroke	Dec 15, 1867	
Samuel J. Logan	Cross Roads	"	
Wm. Deyarmond	Pembroke	"	
Wm. Logan	"	"	
James Creelman	Newton Mills	"	
Charles Creelman	Springside	"	

ERRATTA.

—0—

In Lieut.-Governor Archibald's speech, page 49, eighteenth line from top of page, omit words "not noticing" and insert "without reference to."

Page 50, last lines of first paragraph, for "interfere with" read "amend."

In the couplet on page 52, the hyphens have been accidentally omitted in "tweedle-dum" and "tweedle-dee."

NOTE.—After Rev. Mr. Dimock had concluded his address, Rev. Principal Ross and Dr. Allison, Superintendent of Education, were invited to speak. Both made short appropriate addresses. As they were not fully reported and could not be inserted without adding one or two additional pages to the pamphlet, which has already exceeded the limits intended, the addresses of the gentlemen named have to be omitted.

THE PUBLISHER.



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